

State W. M. U. Convention, Hattiesburg, April 12-14, 1921, Come Everybody!

The Baptist Record

"THY KINGDOM COME"

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State S. S. & B. Y. P. U. Convention

By ROBT. GANDY

Promptly at 7:30 p. m., March 8, 1921, the State Baptist Sunday School and B. Y. P. U. Convention was called to order by President J. L. Johnson in the First Baptist Church of Laurel. More than one thousand delegates were present for the opening service and it was readily seen that this was to be the largest Convention that Mississippi Baptists ever held in the way of number of delegates. Between fifteen and sixteen hundred delegates registered. But the meeting was equally as great in spiritual power and inspiration as it was in number.

For thirty minutes Mr. I. E. Reynolds, of Fort Worth, Texas, led the congregation in a real gospel song service. Inspiration and information were two of the main things, and the singing of this convention furnished both in a most excellent way.

Following the song service, Dr. W. A. Borum, of Natchez, led in the devotional service. Then came the President's opening address which consisted of reminiscences of the Sunday School work in Mississippi during its first years. The contrast was striking and caused all to appreciate more fully the work of our Sunday School leaders in their persistent effort to teach God's word more effectively and intelligently to the Baptist people of Mississippi.

The people of Laurel voiced their welcome in words through Dr. L. G. Gates, Pastor of the First Baptist church of Laurel. The welcome that every citizen of that city of cooperation gave spoke eloquently of their sincere hospitality and they in no way failed to live up to the assurance of Dr. Gates that their church, city, homes, arms and hearts were open to all visitors and that they were at the command of the visitors' desires. Such a welcome contributed much towards the success of the convention. Every one felt perfectly at ease and believed that Laurel was really glad that he had come. To this hearty welcome Rev. W. W. Kysar, of Columbia, responded.

At this time the convention transacted the necessary business and had announcements for the following day. In the absence of the Secretary and treasurer, Miss Joy King, Robert Gandy was elected to that position.

"Neither be ye called Masters: for one is your Master, even Christ," was the scripture from which Dr. Scarborough brought the message of "Making Christ Real." While the great audience were in silent prayer with attentive ear, Dr. Scarborough spoke of the fact that Christ lived, died, arose, and lives now for us; that He is ours and that He calls us to service.

The heart of the message was felt when he spoke of Christ's personality. His program for us, His passion for men and His power. His personality we must recognize and feel the presence of, His program and purpose we must discover, and to be useful Christians we must have much more of this passion for lost souls, and that power among men which comes only through a right relation with God and an earnest beseeching at the Throne of Grace. As he spoke the people were moved and at the height

of interest of the evening the services were closed.

The time from 8:45 to 10 o'clock each morning was given over to conferences.

At 10 a. m. Wednesday the regular session began with such familiar and favorite songs as: "Jesus included Me," "Stand up for Jesus," "Nearer My God to Thee" and "All Hail Emmanuel." Rev. A. L. O'Bryant led in the opening prayer. Before the appointment of the Resolution and Nomination Committees, Dr. Johnson told the convention that after such a good night with such good food and so on, "All should do as we feel and be good."

The Resolutions Committee: Dr. W. T. Lowrey, Dr. H. M. King, Hardy Jones and Mrs. C. C. Longest. The Nomination Committee: Roland Leavell, J. F. Lowe, H. L. Watts, Ed. Holcomb, and — Cooper.

Mr. Powell offered resolutions for approval of the work of the Near East Relief, which was read which included Phil. 1:3, "I thank my God referred to the committee on Resolutions. A telegram from Bro. Farr to the convention was upon every remembrance of you." At this time Dr. Gates publicly assured the Committee on Nominations that Laurel wanted the convention for another year.

The convention was favored with a special song, "Abide with Me," by Mr. Reynolds.

"The Rewards of Soul Winning," was the subject of Dr. Scarborough's morning address. He pointed out, as fundamentals concerning the matter of soul winning, the following: It is a universal obligation, the main matter of life, the preserving power of Christianity and that the preparation of consecration, information and confirmation is demanded. He declared that the rewards of soul winning lie in three directions: 1. Seeing the one saved be saved and grow. 2. Seeing the services of the one saved won for Christ. 3. The winner grows—with Joy, and 4. The winner finds out more about God and His will.

Dr. Scarborough said that there was great joy in homelife friendship, intellectual pursuits, etc., but that none nor all equalled the joy of winning souls for Christ. He closed by saying: "Join Christ in winning some lost soul and make it the prime matter of your life."

The Mississippi Woman's College Choral Club sang, and their favor was greatly appreciated for in their song there was a real message as well as music worthy of special note. The message of their song was, "Pilgrims of the Light."

Dr. Johnson, referring to the fact that the presidents of the two greatest seminaries were on the stage, introduced Dr. E. Y. Mullins, of Louisville, Ky., who spoke at length upon Christian Education. He developed very fully and forcibly the fact that Christian Education is (1) The necessary expression of the Christian life, (2) Necessary for the greatest usefulness of the individual, (3) The Handmaid to Evangelization, and (4) Implied in all our Christian life—

especially according to Baptist beliefs and practices.

Sunday School Standards were discussed during the afternoon session from the stand points of their values and adaptability, by Ed. Holcomb. He pointed out that our standards do away with disorder in a Sunday School and guarantees order also, it was pointed out that there should be division in every school on department basis, regardless of how small the school, and that such divisions and standards would make possible the reaching out after those who should be in Sunday School, the better teaching of God's word and placing greater emphasis upon the need and importance of evangelization.

How to introduce these standards was discussed by Rev. J. G. Hughes and his conclusion was that we should know what we were trying to introduce, preach on the standards and get equipped for putting them in our schools.

Gains Hightower, in discussing how to maintain a standard, said that it was necessary to (1) aim above it, (2) have a monthly visitation day and (3) make use of the six point system.

The first thing that all burst into encore for was the special song of Mr. E. O. Sellers, of New Orleans Baptist Bible School Institute. The song was, "Hallelujah for the Cross," one of the greatest of all gospel songs. Mr. Reynolds joined Mr. Sellers in the chorus and their singing was in truth a gospel message.

Dr. J. F. Carter, in treating the subject: "Teacher Training in our Colleges," dealt with what a Christian school is and the debt the Christian Colleges owe to give to the people full returns for what they put into the schools. All of our denominational colleges of this state give credit for the work in the "Teacher Training Course." Bro Becket, from Mt. Olive, discussed the Sunday School from the standpoint of a field of service for the pastors.

The necessary announcements being made and the following committees being appointed: Committee to award B. Y. P. U. Banners, E. E. Lee, Dr. Scarborough, I. E. Reynolds—the convention also turned to Dr. Mullins who brought a message concerning the student volunteer. The student volunteer was defined as one who has surrendered his life to Christ and is willing to go where Christ wills. The student volunteer has fine characteristics: (1) Takes a very serious view of life and living, (2) Recognizes the plan of God for his life, (3) Considers his work a part of a great work and does his best to make his work count for making things the best possible, (4) Alert and quick to see opportunity and (5) is predominated by love, service and sacrifice, and has complete faith and trust in God.

After a prayer led by Mr. E. O. Sellers, Dr. Mullins called for all who were already student volunteers to stand. A conservative estimate is 70. Then he called for all who would then and there become student volunteers to stand and the people rejoiced to see 60 more of our finest young men and women step out and take their stand in the ranks of those actively engaged in doing definite Christian work. There were fully 130 student volunteers in the audience before the benediction was announced.

The evening service opened with the delegates from Mississippi Woman's College singing the first stanza of "Love Lifted Me," followed by the delegates from Mississippi and Hillman Col-

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Thursday, March 17, 1921.

We may lay God's motions on the table but we cannot defeat them.—J. A. Holmes.

Pastor C. W. Stumph goes from Henderson, Texas to Clovis, New Mexico. He was once pastor of Charleston in Mississippi.

The form maker in the printing office left off two lines introducing a quotation from President Harding's inaugural address in last week's Record. We want to give our President his dues.

From Dr. McGlothlins' figures we learn that for fifty years the contributions of South Carolina Baptists have doubled on an average of every five years. Prentiss called South Carolina the Harry Hotspur of the South. They are moving.

Brother T. J. Bliss has accepted the call to Philadelphia church. We presume he will locate there at the end of the session of the Bible Institute. He was at one time the popular pastor of Davis Memorial, Jackson.

A young man who was recently offered the Rhodes Scholarship in Oxford University, England, declined it because it only provided him with \$1,500 a year. Perhaps there will be no long standing vacancy as others may be able to make it through on that allowance.

Pastor Findley reports every child but two in Europa in Sunday School on a recent Sunday, and the adult classes full, and preaching service well attended. The church will begin the revival meeting first Sunday in July, preaching by Dr. J. R. Hobbs, of Birmingham.

The conduct of the Pedobaptist churches in observing Easter is just an instance of reverting to type or attavism. They came from Rome and they are returning to Rome. "I am afraid of you, ye observe days and months and season and years." Gal. 4: 10-11.

Editor Cody of the Baptist Courier has been told by the doctor he must slow down and so he gives up all speaking and preaching engagements. We do not know of any animal that comes nearer working eight days in the week than an editor. Dr. Cody still gives his strength to the making of the paper for South Carolina Baptists.

President Harding seems to want to know the public opinion on the question of sending a United States representative to the Vatican. It will be a good idea for the Southern Baptist Convention and the general bodies of other denominations, North and South, to let him hear from them. It is better to speak before than after. An ounce of prevention is worth a pound of cure.

Christopher Lathem Sholes, a clerk in the office of the collector of customs at Milwaukee, back in 1867, constructed the first typewriter. He never profited by his invention and died in 1890 a victim of consumption. He was buried without a headstone to mark his grave. A movement has been put on foot to raise the modest sum of \$3,000 to erect a suitable monument to mark his grave, which is said to be located at Columbus, Ohio.

Christian Work reports these figures on Northern immigration of Negroes: The colored population of St. Louis increased 58.3 per cent this last decade, while the white increased 9.4 per cent. In Pittsburgh the figures were 47.1 per cent and 8.3 per cent respectively. Indianapolis in 1920 had 59 per cent more Negroes than in 1910. The Negro population of Columbus, Ohio, rose 73.4 per cent—from 12,700 to 22,100—and the white population 27.3 per cent. One citizen in eleven in St. Louis and Columbus is a Negro, and in Indianapolis one in nine. In Milwaukee the Negro population has gained 128 per cent, and in Newark 80. Altogether probably half a million Negroes came North between 1914 and 1918.

In the past 20 years Baptists in the South have grown two and half times as fast as the population. Keep up the fight.

A preacher in Cincinnati recently preached a gospel sermon to News boys on the "First Newsy." Can you pick his text?

Virginia had on February 1st paid into Foreign Mission Board more than three times the amount paid on the same date a year ago. That is glorious. Of course she leads all the states.

A writer in the Christian Herald says, "American business men could afford to pay the cost of all foreign missions for the sake of the business that comes home to roost on American bank books as a by-product of the missionaries work."

Those who favored the appropriation by Congress of a sufficient sum to complete the Muscle Shoals nitrate plant, charge that the failure to do so was due in part to the gun powder and fertilizer trusts.

The Mennonites were very acceptable citizens in Canada until they refused to participate in war activities. Because objection was made to their locating in Mississippi, Isaac-like, they are moving on into Mexico.

Remember that with God there is no impossible. Power belongeth unto God. It is his own possession. It is a property of God. The churches are his instruments for accomplishing his will, his body, the fullness of him that filleth all in all.

A Sunday School teacher who built up a class from less than a dozen to more than 2,000 says it was done first by talking it through with God. Then getting the young women in the class to join her in prayer each morning and evening for four minutes. The rest was easy.

Everything looks good for a great round up this second year of the 75 Million Campaign. Cheerful news come from many other states that May 1st will bring the forces to the top of the second hill with every prospect brightening. We rejoice in the good news from the other states, some of it glorious. But we rejoice more in every bit of good news that comes from our churches in Mississippi. Our hearts yearn for the best from our beloved brethren and sisters. We believe in them and are full of hope. Nearly every day now the mission secretary comes into the editor's room and with a broad smile says, "Well, this is what we got today." And the figures are growing all the time. Occasionally he says, "Look here, what the church at Blank sends." And then it is a check to make angels and missionaries glad. O brother! Are you in the work to the limit. James says, "They shall be happy in the doing."

At a meeting of the Southern Baptist Education Association in Nashville, in January, a resolution which was adopted, which is likely to be of growing interest to our Baptist people. It was as follows: "Resolved that this Association request the General Board of Education at Birmingham to appoint and provide for a committee to co-operate with similar committees from the Southern Methodist, Presbyterian and other evangelical bodies in the South to look into the feasibility of organizing the Southern Association of Denominational Colleges and schools."

Dr. J. E. White says the purpose of the resolution was, to seek to bring into existence a standardizing agency of our own which would represent and include colleges and schools under denominational control. Its purpose was thus to assert interest and obligation of Christian education to improve standards of equipment and instruction, which all recognize as important and necessary, but not to transfer academic authority over our institutions to an outside organization.

Brother Joe Canzoneri will lead the singing in a meeting at Court St. church, Portsmouth, Va. beginning first Sunday in April.

Dr. J. Frank Norris and his church at Ft. Worth, do some things which seem funny to other folks, but they don't take any into the church on their alien immersion.

With the new editor the Baptist and Reflector of March 3rd, comes out in increased size and on better paper. Evidently things are brightening up in Tennessee.

Yale Corporation before selecting Dr. Angell for President, announced they were looking for a man with breadth of educational experience, business ability, high public service and spiritual ideals.

A new significance is attached to the scripture statement that we are not heard for our much speaking, if it is true as reported that when Dr. J. J. Muir was nominated as chaplain of the Senate, it was announced that his prayers were always short. The Senators applauded and elected him.

Wednesday, January 12th, by order of the First Baptist Church, a presbytery of well known brethren rigidly examined Bro. A. C. King as a candidate for the Gospel Ministry. Bro. King stood a very satisfactory examination and was duly ordained the following Sunday in the Baptist Church at Lyman, Miss., to which church he had been previously called from Gulfport.

Dr. Mullins on returning from Europe to the Seminary at Louisville, told of the bodily hunger of the Baptist Seminary students in Hamburg, Germany. Immediately an offering was made which was sufficient to supply the German Theologues with potatoes for a year, this being almost their only diet. The money was cabled to Hamburg.

The new Secretary of the Navy, Mr. Denby has come out in open advocacy of a navy as big as that of any other country. Well, what would you expect? If there is no League of Nations to keep the peace of the world, then we must be prepared to take care of ourselves; and Secretary Denby has sense enough to see it. He has simply stepped into Mr. Daniel's shoes—and policy.

Brother W. W. Kyzar tells of an old Negro who encountered him recently with the surprising announcement, "Boss the debil sho did make a good swop lately when he traded whisky for gasoline." Being asked for his reasons he replied, "Well, you see when he had de whiskey he was getting de boys, but now he got gasoline, he's getting de boys and de gals too!" Was he right?

Retiring Attorney General Palmer remarked: "What Germany is asked to pay, is only one half of what Great Britain had to borrow to keep Germany from overrunning civilization. What Germany has to pay is only two-thirds of what the United States had to raise to prevent civilization from perishing. With Great Britain, France and the United States staggering under a war debt of \$100,000,000,000, I think the German proposal of paying 12 cents on the dollar is the greatest effrontery that has ever been made on civilization."

Every pastor who can possibly do so ought to make his arrangements to attend the special Bible School at Clinton in April. We have a great year's work to do, many responsibilities on the churches and preachers. And the best preparation ought to be made to fit us for our work. This school will help to do it. We have no time for social dissipation, but we greatly need moral and spiritual refreshing and strengthening which comes from studying together the word and work of God, and planning for our part in it.

Thursday, March 17, 1921

A law just signed in Utah forbids the sale of cigarettes, also forbids smoking in public places.

Meat packing companies all over the country are said to have reduced wages twelve and a half per cent last week.

Mrs. D. H. Adams of Boyle, has gone to Mississippi Sanatorium for treatment. Her friends will be able to cheer her up by a bright letter.

Two Negro colleges were beneficiaries in the will of Mrs. E. M. Anderson of New York. Tuskegee gets \$25,000; and Fisk University of Nashville gets \$50,000.

Make it a hundred by May 1st. We mean the number of churches putting the Record in every home. Already we are nearing sixty. The rest is easy if you will do as they have done.

Money changed hands faster than ever in a gambling den in Hot Springs recently when robbers broke in on the game at three o'clock in the morning and are said to have carried away \$10,000 in money and an equal amount in jewelry.

William Jewell College (Baptist) of Missouri received \$200,000 on a total of \$600,000; also \$10,000 a year for two years on their current support fund. These are recent gifts of the General Educational Board.

Congress will be called in extra session probably in April; at which time the tariff bill vetoed by President Wilson will be taken up again, and the relation of this country to Germany will be a matter for discussion.

Since Dr. Gambrell has expressed a wish to be relieved of the burden of presiding over the Southern Baptist Convention, the names of W. W. Landrum, E. Y. Mullins, G. W. McDaniel and Jno. D. Mell have been mentioned, and all the states have not been heard from.

Between the stranger who represents himself as a Baptist preacher and comes to you for the loan of a few dollars which he never returns, and the man you know to be a preacher who makes debts he will not pay, there is not much to choose.

Secretary of State Hughes has told Panama and Costa Rica they must keep the peace; and he has renewed the protest of his predecessor against the Japanese control of the Island of Yap where the United States wishes cable connection.

The Editor was prevented from attending the Laurel Convention by work that had piled up in his absence at the various Bible Schools. He missed the fellowship, but his heart was with those who are thus pressing the battle against the gates of ignorance and sin.

Dr. John Clifford, famous British Baptist, for the fifty-fifth time refused to pay the tax which goes to keep up the Episcopal schools in England. His goods were sold. But he was recently honored by the King conferring on him the Order of Companion of Honor.

We lay no claim to be a disinterested party; we should be ashamed to be disinterested; but we do believe with all our heart that if the pastors in Mississippi should give just one week of honest-to-goodness effort to put the Baptist Record in all the homes of their church people, using the interested ones as agents, it would be the best week's work they have done in twelve months. We challenge anybody to try it.

Brother D. W. Moulder says the Bible School at Louin was well attended and very helpful. It was held on Wednesday and Thursday March 2-3. Dr. Carter of Clark College taught the book of Philippians, and Brother J. L. Hughes spoke on the Old Testament. They were at their best, which means that the addresses were

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THREE

very helpful. Brother Moulders preached both days. Besides Pastor W. L. Meadows there were brethren L. D. and L. G. Bassett, L. E. Lightsey and T. J. Waldrop.

Though called away in the midst of the Bible School at Charleston, we greatly profited by the fellowship with the saints there and the visitors. Dr. Tyree, Dr. Christian and Dr. J. F. Tull were among the speakers. Pastor J. J. Mayfield was master of ceremonies. Brother Hewlett added to the interest of the meeting. It was a joy to meet again Brother J. D. Rice and to be the guest of the other Rices, and to contribute our mite to the Bible Study. Pastor Hill came over from Oakland and there were a few other visitors but the attendance was mostly local though good.

The service of Song in the regular church services and in the revival meeting is coming into a larger place in the work of the church. Men and women are giving themselves to this as their answer to God's call to the greatest usefulness. In recognition of this and to stimulate the work and prepare the workers, the Baptist Bible Institute in New Orleans is to hold a Southern Song Leaders Conference, April 19-28. Many of our people ought to avail themselves of this opportunity.

Those who thought that the coming of a new administration at Washington meant reversal of the policies previously in force were doubtless disappointed that already it has been announced that the American army will not be soon withdrawn from Germany, that Secretary Hughes has announced the same attitude as the former administration toward Japan in the controversy over the Island of Yap, also that Costa Rica and Panama were told they must keep the peace, and that the treaty with Columbia negotiated by President Wilson has been reintroduced into the Senate with its adoption recommended.

Drs. Mullins and Scarborough gave Monday night of last week to Jackson in their tour of the South in the interest of the campaign. Both spoke at both the First and Second Baptist churches to great congregations and it made many long to do better than they had intended. The Sunday School Teachers of the First Church gave them a luncheon and both spoke at that meeting also. It takes men of iron constitutions to do what they are doing and it makes some of us uneasy about them. They are spending and being spent for the gospel.

There are 202 religious denominations in the United States, according to a recent compilation of religious statistics. During the past ten years thirty-one new denominations were born and seventeen died. Of the total population in the United States, 41,926,854 are church members, a gain of 6,860,000, or approximately 20 per cent, during the past ten years. There are 237,000 local church buildings in the country, representing a gain of 15,000 during the past decade. The value of the physical property of the churches is \$1,676,000,000, or an increase of \$420,000,000 in the past ten years.

A recent visit to Water Valley showed how beautifully the church is responding to the leadership of Pastor Alliston and how appreciative they are of anybody who brings them a message from the Book. The pastor has his hands full, as not content with preaching every Sunday at home, he is reaching some nearby church every Sunday afternoon. At present he is conducting his own meeting, the singing being led by Prof. L. E. Reynolds of the Ft. Worth Seminary. During our visit we enjoyed the hospitality of Brother and Sister Boydston and a birthday dinner with Brother and Sister Vanderberg.

Enough people were baptized into the fellowship of our churches in the Southern Baptist Convention last year to equal the entire membership of all our white Baptist Churches in Mississippi. In other words, if these new mem-

bers were colonized into a separate territory of their own there are enough of them to remake the whole membership of our Mississippi churches. Do you take it in, that Southern Baptists baptized last year enough people to make a whole state of Baptists of the number that we have in Mississippi. We do not know how much progress the Negroes are making. But we doubt not that counting white and colored, there were more people baptized in the South in the one year 1920 than there were Baptists in all the world a hundred years ago. Praise the Lord and keep moving.

Speaking as one who hears himself preach nearly every Sunday in the year, the writer would plead that the preachers make this our slogan, "A Revival of Better Preaching." Brethren, with all our hearts we believe that one of the greatest needs of the world today is more real preaching, better preaching; the kind that brings the very word of God to bear on the hearts and minds and consciences of the people. We are a poor lot! The Lord have mercy on us; we ought to do better. We can do better. The man in the pew ought to feel every time he goes to church that he has heard God speaking to his soul. And he will, if you and I will really study God's word and strive by God's help to apply it to our people's need. Now I think I hear a chorus of Amens from the pews.

Brother W. H. Patton reports the ordination of two deacons at Oak Grove church, where Pastor L. Upton has begun his work. Dr. A. R. Willett preached the sermon and Rev. J. M. Phillips led the prayer. Brother Patton made a talk on the campaign and will see that they have envelopes for collection on the first Sunday in April when they round up the year's work.

PASTOR'S LETTER TO HIS MEMBERS.

Dear Church Members:—

April 30th closes the 2d year of our great Five-year Mission Program. The results have been glorious. But we are to win out and gain the victory by the close of this year the two months. March and April must be busy months.

We have made our pledges, did it in good faith unto God. Our God it not an unreasonable God. He knew that the present money stringency was coming when He led us in our hearts to assume these obligations. With most of us it will mean some sacrifice and self-denial to meet these obligations now due. Perhaps this is His way to try our faith in Him and test our love for Him.

My wish is that each of us who have pledges due take the matter in secret prayer before our Heavenly Father, with some such questions as these: "Father was it thy spirit by which I was guided when I made the pledge? Have I made proper efforts, all along, to save and turn in the money for payment of my pledge? In my present condition dost thou require payment of all that I am now due? If not how much of it shall I pay by April? Lord help me to decide now just what to do and then help me to secure the means with which to do it."

To the unpledged members it is my wish that you will receive one of the Special Envelopes, to be turned in at our April meeting of your church, and go in private communication with God asking that He guide you first to decide upon the amount He would have you give and then that He aid you to secure the amount.

Let no one fail to give because we can only give a small sum. Remember it is received "according to what a man hath and not according to what he hath not."

It is my earnest desire that when this year's convention books shall close there shall not any member of any of the churches I serve who shall not have taken part in this great victory offering.

Yours for victory,

T. J. MOORE.

Thursday, March 17, 1921.

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EDITORIAL.**WHAT IS TRUTH?**

The word Truth is used in more than one sense, and every one of them interesting and important. There is no more pleasing or profitable study in the Bible than what is there said about truth. This article is only about one meaning of the word. Perhaps this the meaning with which we ought to begin the study of the word, but about that there may be difference of opinion.

Let us start with this scripture passage: "I was not disobedient to the heavenly vision." Does somebody ask, What has that to do with truth? If we remember correctly the definition which Dr. Strong in his Theology gives of the "Truth," when he is discussing the attributes of God is this: "Truth is that attribute of God by which his being corresponds to his knowing." It has been years since we read it, but that is the way it sticks in our memory. We remember also that it didn't mean much to our mind when we read it, but somehow it wouldn't turn loose but kept saying itself over in mind: "Truth is the attribute of God by which his being corresponds with his knowing." It is the point where the two lines meet. It is the condition where the two things become one and the same. With God they were always the same, with man they may become the same.

With God knowledge is complete and absolute. There is no limit to it. There is nothing hid from him; and he himself is the sum of all knowledge. He is what he knows. For man God is the sum and embodiment of all truth, all knowledge. Our knowledge of God is the measure of our progress. But knowledge of Him must be accompanied by likeness to Him and obedience to Him. Knowledge of Him must produce likeness to Him, or it turns to blight, and condemnation. We cannot separate truth as knowing from truth as being, or it ceases to be truth. In other words the only way to preserve truth is to be able to say with Paul: "I was not not disobedient to the heavenly vision." The only way to be true is for our being to keep step with our knowing. Any violation of this, any separation of the two is an infraction of essential unity of character. It is to destroy our integrity. Then truth ceases to dwell in us.

Paul no sooner saw than he yielded and obeyed the truth. He identified himself with it. He could not have been true if he had not. It was a settled policy with him to do this. Even before his conversion he had "lived in all good conscience before God." Acts 23:1. He said also, "Herein do I exercise myself to have a con-

science void of offense toward God, and toward men." It is true that we cannot be the truth unless we know the truth; but it is also true that we cannot know the truth unless we are willing and purpose to be the truth. Truth is not a thing to be intellectually apprehended. It is a thing to be morally incorporated. God did not make any animal to walk on one leg. And he did not make man so that intellectual progress could be made apart from moral character. In us as in God, truth is correspondence of being with knowing.

The failure to observe this is shown in the moral degradation described in the first chapter of Romans, where it is said that because "knowing God they glorified him not as God....God gave them up to uncleanness." An later in the same chapter, "He gave them up to a reprobate mind." It is not enough to have the light, we must "walk in the light." Jesus said, "While ye have the light, believe in the light, that ye may become sons of light."

TRUTH OR POETRY.

These two things are often contrasted, when as a matter of fact poetry may be a luminous, rhythmic expression of truth. But there are some things that justify the common conception of antagonism, or rather of incompatibility between the two which is expressed in the old proverb, "There is more truth than poetry in that." It is hard to say whether the feeling is more of resentment or pity or fear, which a believer in the Bible feels when he hears its plain statement of facts spoken of as poetry, or poetic language. Resentment at the suggestion that what is the very word of God to us has been spoken of as a fancy of men's minds. Pity that men should delude their own souls into a false conception of God's book, and practical infidelity. Fear that others should be misled by the devil who poses as an angel of light.

In some quarters it has been the custom to speak of Genesis' account of Creation as an idealized or poetic conception which is not intended to be taken as literal history. Let nobody deceive himself into thinking that the devil will satisfy himself with putting thus one part of a single book in the category of fiction. It will not and does not stop with any part of the Bible and will not be satisfied until it has relegated the whole blessed Book to the province of legend and allegory. The camel's nose once in the tent his tail and hind legs are sure to follow.

In a recent issue of "The Christian Work," an able weekly of New York, an editorial writer, signing himself T. R. W., speaks thus of the stories of the wise men and of the shepherds who visited the Infant Jesus:

"The majority of well-educated Christians today no longer take these stories of the Wise men and the Shepherds to be literal history. Yet they love them very much and hold them of great value, not merely as beautiful and poetic, but as enshrining truths of very great importance. When the view that they are literal history is first rejected, there may attach to it a sense of disappointment and loss, as when growing children learn the truth about Santa Claus, but very soon the disappointment vanishes in a deeper view, and all the loss is more than made up."

For cool assumption or superiority, for claim of acquaintance with all who are educated, for calm consignment of all who would question it a fellowship with the untutored horde of ignorant, this is equal to anything that has come our way.

We do not wish to speak through any unrighteous resentment at being classified, neither do we wish to claim ability to speak as of a full and familiar acquaintance with all people of education. But we must bear such testimony as our limited opportunities justify. We have lived

for fifty years with people who claimed some literary aspirations and a large part of that time in close association with college men and college products. We have read books on religion and the Bible since we could read at all. We have heard many preachers in many states and of many denominations. We have for several years made it a business to keep in touch with religious periodicals which represent many parts of the world and many shades of thought. But we confess to having gasped a little when this initiated scribe coolly informed us that "the majority of well-educated Christians today no longer take these stories to be literal history."

The article from which this quotation is taken is a rather long one and much of it is taken up with the same sort of teaching, that the stories of the shepherd and the wise men are allegories in the same class as Pilgrim's Progress. The writer states that young readers of Pilgrim's Progress take it literally just as we poor simpletons take the New Testament stories. That book of Bunyan was common subject of comment in our childhood, but we never then heard of any child who believed it to be a literal story and have known none since. And while we are saying this we may add that in all our experience with men and women whom we thought to be educated we have never heard one express any doubt as to the literalness of the Shepherds and Wise Men stories. We have read a good many commentaries and have never seen it suggested in them that it was beautiful fiction. In all the preaching we have heard, it was never suggested that these were mere allegories.

But false prophets have arisen. "As ye have heard that Anti-Christs shall come, even now are there many antichrists. They went out from us, but they were not of us." Hear what the writer in "Christian Work" says further, "We do not mean that men must believe....That Jesus was the Second Person of the Trinity in the flesh, that He was miraculously born, that He performed miracles, and His body was raised from the dead." Then read what the Apostle John says in his first epistle: "Beloved believe not every spirit, but try the spirits whether they are of God. Hereby, know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of anti-Christ." Take your choice and take your stand.

The writer in Christian Work would have no scruples in all probability in denying that Herod had the infants of Bethlehem killed, or that Jesus was carried into Egypt for safety. He could as easily put Herod in the category of legend or allegory. What's the use in believing there ever was a Herod or a Jesus, or a Bethlehem or a Jerusalem. Why not regard them all as a figment of fancy.

But, dear reader, why should anybody trouble you with all this exposure of absurdity. For two reasons. First or last all of us have got to examine anew the foundations of our faith and be prepared to meet the assaults on the word of God that are now made upon it from those within the number of professed Christians. They were made a hundred years ago by avowed infidels. They are being made today by those who profess to preach. Satan now presents himself as an angel of light. The second reason is to show that the cool presumption of those who attack the Bible Record is based on superficial information which is equivalent to fundamental ignorance. A little examination traces this theological vermin into the hiding place of absolute absurdity.

There is to be a Summer School at Furman University beginning June 14th and running six weeks under the guidance of the presidents of the five Baptist Colleges in South Carolina.

Thursday, March 17, 1921

The editor of the Western Recorder has a way of saying good and sensible things, but he reaches high water mark again in his saying: "Since when has it come to pass that Baptists' writers in each state paper in the South must serve notice to everybody outside the state to stay off the grass." Brethren had just as well get over that touchiness about a Baptist in one state expressing an opinion about Baptist affairs in another. Our interests are inextricably united. People in Mississippi have a concern about Bubonic plague in New Orleans.

Kentucky Baptists propose to conduct an evangelical campaign in July and August. This is by resolution of their State Board, and will be fathered by the Board. We will seek in Mississippi to stimulate and support evangelistic work in the churches this year as last year. God graciously blessed our churches last year and we ought to pray and work for larger things this year. Dr. Gunter is now planning for an evangelistic conference at Clinton in June by which it is hoped that great spiritual impetus to this work may be given.

At Decatur, Saturday and Sunday, May 28-29, will be held an interesting Fifth Sunday Conference. Those on the program are brethren W. F. Gunn, H. F. McLaurin, M. B. Potter, D. B. Cannon, J. W. Rooker, R. B. Gunter and Mrs. F. D. Gibson. At this meeting the Newton County Association will be organized, and the Kingdom work will be discussed. Three sermons are also on the program.

The enlistment men are now like the pastors trying to round up in proper shape the second year of the 75 Million Campaign. They will therefore not be in position to assist in protracted meetings till the first of May. After that it is different. But do not call on them for this kind of service till then.

Dr. F. P. Haggard, a Baptist preacher has become pastor of a Congregationalist church, and The Congregationalist and The Watchman-Examiner are discussing whether he became a Congregationalist or the church became Baptist. Looks to us like a "dog fall."

Pastor D. W. McLeod of Hammond, La., is spending a while in Jackson, accompanying his wife to the Baptist Hospital where she is being treated. His church has been sufficiently strengthened to reduce the amount of aid from the Mission Board this year from \$750 to \$250.

Rev. Thos. L. Wooten who has been pastor at Erlanger, Ky., has accepted the call of the church at Canton and is already at work. We are glad this good church and good pastor have gotten together.

Brother T. L. Holcomb is in a meeting with Pastor W. A. McComb in a meeting at First Church, Baton Rouge. Pray that these brethren beloved in Mississippi may be greatly used of God.

Speaking of the number of conversions in the churches, there has been some out of the churches. Breweries and distilleries all over the country have been converted into useful factories of various sorts. Things are moving.

Whole villages and districts in Russia are being brought to Christ by evangelists. God moves in a mysterious way, His wonders to perform. He plants his footsteps on the sea and rides upon the storm.

Dr. Ray Palmer assisted in a meeting at Porterville, Cal., in which thirty were added to the church; many indifferent Christians reclaimed and the entire membership strengthened in faith.

Brother H. C. Roberts is now resting at Biloxi. His throat has been troubling him recently but he will soon be ready for meetings or to supply churches.

THE BAPTIST RECORD

FIVE

CAMPAIGN FIGURES.

Mississippi's quota \$850,000.00
Mississippi's receipts for 2nd Yr. . 294,271.86

Balance to be raised by May 1st . \$550,728.14

There remains before May 1st, 47 days. We must raise per day \$11,824.00. Every day increases our obligation.

We have received since March 1st, (now the 14th) the sum of \$25,287.76.

BLUE MOUNTAIN BREEZES.

We had a great meeting. In fact, taken all in all, I think it was the most satisfactory meeting in the history of our church. The preaching was done by our pastor, Dr. E. B. Hatcher. We knew he was a fine preacher and a wonderful pastor. We had not learned that he was a great evangelist but we know it now. He preached twenty-one sermons or more and I judge that the average congregation was a thousand or more. There were many conversions and many new consecrations. He baptized forty-eight people on Sunday night, March 6th, quite a number more have been approved for Baptism and we feel sure that there are others to follow. We are happy.

Dr. E. Y. Mullins is to deliver our commencement address on the evening of June 2nd.

Cordially,
W. T. LOWREY.

Blue Mountains, Miss., March 12, 1921.

MY SOUL AGLOW OVER MISSISSIPPI BAPTISTS.

By L. R. Scarborough.

Dr. Mullins and I, in our Campaign of the South in the interest of the Spring Cash Round-up, reached Jackson and had two great services, each of us speaking to the two large congregations gathered to hear us. At Mt. Olive we met a packed house and both spoke, and then at the Laurel Sunday School and B. Y. P. U. Convention we found what looked like all of Mississippi's Baptists, such crowds and tides of spiritual and evangelistic power were rarely ever seen. At all of these places we found that which charmed our souls, and that is, an aroused, informed and an inspired Baptist brotherhood. There was not a whine nor a complaint, nor a pessimistic note, nor a ministerial blubber of any sort that looked towards denominational defeat, but optimism and heroism. The sacrificial spirit and the will to win were manifest everywhere. The holy glow of these inspiring services will cheer our hearts time and time again.

We were encouraged at the confidence everywhere shown in the organization of Mississippi Baptists. The brotherhood seemed to have one aggressive mind in their purpose of co-operation. They realize that they have got an enormous task to go to the Convention with pledges paid, but it seems to me that Mississippi Baptists' jaws are set on the "bits" of victory, and if what we saw was a sample of their spirit, enthusiasm and determination, victory is ahead.

They should not be over-confident, there should be no release of energy, no letting down in spirit, but a purposeful pushing and pressing of the battle to the gates. If they will do this, fear will give way to faith and pessimism to optimism and defeat to victory. Depressed conditions can be removed by a conquering, sacrificial life, and this, I believe, Mississippi Baptists mean to do. I call the Mississippi brotherhood with all that is within me to climb over other difficulties and fight the good fight of faith and go with loyalty to Christ with all vows to His cause, to a great Loyalty Convention at Chattanooga. May it be so.

Brother George Darling who has been for several weeks at the Baptist Hospital in Jackson, returned this week to his home in Brookhaven. He is not yet able to sit up.

HOME MISSION RECEIPTS

May 1, 1920—Feb. 28, 1921.

Alabama	\$ 36,527.94
Arkansas	10,462.74
District of Columbia	2,147.94
Florida	17,402.90
Georgia	93,875.46
Illinois	8,061.50
Kentucky	75,680.83
Louisiana	16,844.44
Maryland	23,093.20
Mississippi	31,118.82
Missouri	19,738.31
New Mexico	6,819.10
North Carolina	97,765.73
Oklahoma	3,024.10
South Carolina	36,259.21
Tennessee	42,063.27
Texas	17,215.86
Virginia	139,057.68
Miscellaneous	12,054.88
TOTAL	\$689,204.01

CHRISTIAN AMERICANIZATION

A Task for the Churches.

By Charles Alvin Brooks.

A timely book on America's vital problem which needs no further recommendation than its title.

Six vivid chapters deal with these urgent questions that every American must consider in this day of rebuilding: The Present Issue, America's Genius for Assimilation, The Language Question, Arrested Assimilation, The Path of Progress, The Price of National Unity.

Every American should be acquainted with the facts and circumstances set forth in these chapters.

Can we be a great nation and not be of one blood? Which would you be, the American with the past or the American with the future?

Have you been in circumstances which have made you register as did Dr. Brooks on one occasion?

Chas. A. Brooks—America thank God? Have any idea of the extent of the foreign language press in the United States? You'll find these and many more vitally interesting questions discussed if you spend 75 cents and an hour or two and get this clear and wonderful presentation. Price 75 cents.

LIVINGSTON, THE PATHFINDER.

By Basil Mathews.

When Robt. Moffat came back from Africa after having labored there nearly a quarter of a century and told stories of such wonderful things that he held children from their play and old men from their chimney corners, he made an appeal for the black people, saying, I have seen in the morning sun the smoke of a thousand villages which have never yet heard the name of Christ. In his audience was a medical student waiting for the opium wars to cease that he might go as a missionary to China, but he answered the African call and became the great missionary explorer who blazed the trail for the entrance of life and light to the dark continent—David Livingstone. He is without doubt the best known of modern missionaries, yet how few people have read the thrilling pulsing, throbbing story of his great life given for humanity! A story replete with love and adventure, with daring deeds and heroic incidents, with supreme sacrifice and unparalleled devotions. Give this book to your boys and girls to your young men and young women to your older men and older women, and to your old men and old women (if these exist) and give it to them now. Price \$1.00.

The Baptist Book Store.

Washington State has also passed an anti-alien land law.

Thursday, March 17, 1921.

TRAILING THE INDIGENOUS CHURCH

By E. Y. MULLINS, D.D.

(Continued from Last Issue.)

I give next the story of the origin of the Baptist movement in Czechoslovakia. Here we must go back to the fourteenth century. Baptist churches have never been lacking where the people had access to the Scriptures. When all the facts are gathered it will be a thrilling story. Historical research will yet unearth many hidden secrets in the spiritual history of our people.

In the year 1390 a reformer scholar and patriot named Chelchicky (pronounced Chelshicky) by independent study of the Scriptures became a Baptist and propagated Baptist views. He did not call himself a Baptist. But as evidence of his views our Baptist brethren in Czechoslovakia, who are members of the Baptist World Alliance, call themselves the "Brotherhood of Chelchicky" because they hold and perpetuate the same views and teachings of the New Testament. These are identical with our Baptist teachings.

Another stream of Baptist influence in Czechoslovakia is traceable through Henry Novotny, who in 1885 became a Baptist by reading the New Testament. He did not know where else to find a Baptist church so he went to Poland for baptism, forsaking the Reformed or State church to do so. He carried on a work in Prague until he died a few years ago. He was succeeded by his son, who is the Baptist leader in Prague. Here again in Czechoslovakia where we have a large Baptist following, the work sprang up from within. The combination of influences was this: An open Bible, an open mind, and an obedient conscience. The result was inevitable, the rise of the Baptist Movement.

BAPTIST CAUSE IN FINLAND.

The story of Baptist beginnings in Finland has some thrilling features. During the Crimean war in 1853-4, while the English held the Aland Islands, a Swedish preacher named Molland preached in the islands, and a number were converted. When the British withdrew at the end of the war persecution broke out against these believers. Molland had returned to Sweden and the converts were left alone. The State church was Lutheran. A council of the church was called to try these believers. So strong and clear and convincing was the testimony of these converts based on the New Testament that a member of the Lutheran Council, a preacher, was converted to Baptist views. His children were also converted and became staunch Baptists. His family became a mighty factor in the spread of the truth from the Aland Islands into Finland. Now there are about five thousand Baptists in Finland. They sprang from the usual fountain head of truth, the teachings of the New Testament.

I glance briefly at the origin of the movement in Russia. Three influences were at work which played an important part. The first was the migration of persecuted Mennonites from Prussia to Southern Russia. These became the center of a New Testament type of Christianity. The second influence was the establishment of the village council or *mir*, after the Crimean war. The serfs had been emancipated and the village council was used to discuss all questions of common interest. It was a democratic body and was often used for preaching. The third influence was the circulation of the Bible in Russia by the British and Foreign Bible Society. Russian peasants eagerly devoured the Scriptures. About this time a revival broke out among the Mennonites. Three Native Russians in different places and under different circumstances were converted. One of these was Michail Ratushny who was converted in 1860. He learned to read in order that he might read the Scriptures for himself. He gathered a group of men and women in his home in the long winter evenings. These also learned to read and together studied the Scriptures. The inevitable result followed. They discarded the ikons or images of the State church, along with its ceremonies and forms. They became Baptists, and were baptized by Abraham Ungar, a Baptist German pastor. The

movement spread northward into several provinces.

RUSSIAN NOBILITY CONVERTED.

Meanwhile another movement among the Russian Nobility was beginning. Lord Radstock, an English artillery officer, was converted during the Crimean war. He was led to pray especially for Russia. Later some Russian Princesses traveling in Switzerland heard Lord Radstock speak an religion and were profoundly moved. They invited him to St. Petersburg where he preached three years. The palace of the Princess Lieven became the headquarters of the movement. Leaders of the most exclusive Russian society were converted. Colonel Paschkoff, Count Brobinsky, and Count Korff among others were converted. Priests, officers, students thronged the meetings. Society was profoundly moved. The noble converts went to their country estates in summer and preached to the peasants. Count Brobinsky had a unique experience. Full of zeal he called together the peasants on his estate, to which he returned in the summer, and found that two evangelists from the South, S. Stephanoff and I. Ivanoff, had already been preaching and had led many to Christ. Thus the movement among Southern peasants and northern aristocracy met. The Bible was the prime factor in this Baptist Movement. There is a great host of Baptists in Russia today. The exact number is not known. Some have estimated it at a half million. They have been terribly persecuted but have flourished in spite of it.

A few words will suffice as to Baptists in Portugal. When Dr. Z. C. Taylor from Brazil went to Oporto in 1907, he found twenty converts ready to receive baptism according to the New Testament. He immersed them and the movement in Portugal began under the direction of Brazilian Baptists.

In closing this brief historical sketch I refer to the fragment of the old stone church edifice at Lliston, Wales, where in 1645 or 1646, the first Baptist church in Wales was established. A creek flowed through one end of the church, in which a baptistry of running water was dug. The first members came from thirty or forty surrounding towns and cities in groups of two or three. It is a curious phenomenon. How did this large number of believers get their Baptist convictions, convictions for which they were persecuted and for which they were willing to die? The answer is hard to find. In 1611, or about twenty-five years earlier, the King James version of the Bible in English appeared. The common people were reading the Bible. The lapse of time was sufficient for seed time and harvest. It was the same law we have seen in so many other instances: Sow a New Testament, reap a Baptist Church.

Before closing I must draw some conclusions from the facts set forth. But first let us glance briefly at the facts themselves. I have traced the origin of the "indigenous church" in more than a dozen countries. These countries are widely separated geographically. In them are spoken different languages. They have varied characteristics and temperaments, from the colder nature of the dweller in Northern Europe to the ardent and enthusiastic temper of the Southern countries. Some of them are in name Protestant and some Catholic.

SINGLE CAUSE PRODUCES SAME EFFECT.

What have we found? We have found a single cause operating to produce the same effect in all these countries, and under all these circumstances. We have found that the reading of the New Testament by an individual or by a group of individuals in every instance which has been cited, has led to the same two-fold result. That result on one side was the rejection of certain views already held, and on the other the adoption of new views based on the New Testament. Sometimes the protest was first against worldliness and formalism in the State church as in the case of Flesser in Holland. Sometimes it was first a doubt as to the Scripturalness of infant baptism or of sprinkling as the mode of baptism, as in the cases of Oncken, and the later movements in Denmark and Sweden. But the outcome was always the same

when the study of the New Testament continued long enough.

The new views were always the same. Believer's baptism was adopted instead of infant baptism. Regeneration, or the new birth, was a pre-requisite to baptism. Immersion and immersion only was adopted as Scriptural baptism. Democracy or self-government was uniformly adopted as the church polity. The ordinances were held to their New Testament order, and they were regarded not as sacraments communicating grace but as symbols of truth. In a word these movements resulted in the establishment of New Testament churches all over Europe. And these are identical with Baptist churches.

NO PRESSURE FROM OUTSIDE.

A notable fact is that these various movements originated without pressure from the outside. There was no Baptist propaganda or missionary effort in these earlier movements except those which followed the discovery of the New Testament teachings. This was uniformly followed by evangelistic effort. But the movements themselves were indigenous to the various countries.

In practically every case it was necessary to send

Again, we are impressed with the strength of the convictions of the early Baptists. Nothing could swerve them from their loyalty to Christ and the teachings of the Scriptures. They turned away from tempting openings, as in the case of Oncken. They renounced positions of prominence and influence as in the case of Flesser and Lammers. Sometimes they waited years to secure baptism as in the case of Oncken. There was a gigantic strength in these men. Sometimes they were driven from home and country as in the case of the early Welsh Baptists and of many Russian and German Baptists. All of them endured persecution in various forms.

Perhaps the most impressive of all these facts is the unity of belief and practice attained by these scattered groups of Baptists. In a recent six months tour of twenty European countries, during which a study was made of this matter, it was found that there was scarcely any difference of any kind to be noted among the continental Baptists. We may well believe that throughout the Christian centuries like causes have produced like effects. Whenever people could secure the Scriptures and read them this same New Testament faith and practice was maintained.

SOME FINAL CONCLUSIONS.

And now I draw several conclusions.

1. The first is that the conception of "indigenous churches" varying with climate and nationality is foreign to the New Testament.

2. The second is that wherever there is an open Bible and an open mind, coupled with a good conscience, the result is the same in any climate and in any country. Sow a New Testament and reap immersion, believer's baptism, a spiritual membership and democratic church.

3. A third conclusion is that there is nothing in the idea that immersion is not suitable for cold climates. It is practiced in Russia. It flourishes in Sweden and Norway. It is practiced in the eleven churches north of the Arctic Circle.

4. A fourth conclusion is that all classes respond nobility, the peasant and the middle class. The Gospel is adapted to all conditions of men.

5. A fifth conclusion is that God has given to us a spiritual spectacle of tremendous impressiveness in the fact that out of these spontaneous movements from within in all these European countries there is already a mighty host of Baptists, including Northern and Southern, Eastern, Western and Central Europe, and numbering many hundreds of thousands, perhaps nearly a million, baptized believers.

6. A sixth conclusion is that God is making a great call to us to enter the great open door in Europe. He assures us that our Gospel will reach any and all classes from the highest to the lowest and all classes between. We should respond to his call with a great and worthy program.

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Thursday, March 17, 1921

THE BAPTIST RECORD

SEVEN

MISSISSIPPI WOMAN'S MISSIONARY UNION		
OUR STATE OFFICERS		
President—MRS. A. J. AVEN	Clinton	Clinton
First V-President—MRS. K. GODBOLD	Clinton	Clinton
Second V-President—MRS. M. F. DOUGHTY	Shaw	
Third V-President—MRS. C. LONGEST	University	
Fourth V-President—MRS. JEFF KENT	Forest	
Fifth V-Pres. MRS. JAMES CHAMPLIN	Hattiesburg	
Sixth V-President—MRS. R. L. BUNYARD	Summit	
W. M. U. V-Pres.—MRS. A. J. AVEN	Clinton	
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Stewardship Leader—MRS. H. M. KING	Hattiesburg	
Chm. Hospital Supplies, China—MRS. LIZZIE GEORGE HENDERSON	Jackson	
Corresponding Secretary—MISS M. M. LACKEY	Greenwood	
Treasurer—MISS M. M. LACKEY	Baptist Building	Jackson
Editor W. M. U. Page—MISS M. M. LACKEY	Jackson	

"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Ps. 37:3.

Build a little fence of trust around Today;
Fill the space with loving deeds, and therein stay;
Look not through the shelt'ring bars upon To-morrow;
God will help thee bear what comes, of joy or sorrow.

Let us bow our souls and say, 'Behold the handmaid of the Lord'. Let us lift our hearts and ask, 'Lord, what will Thou have me to do?' Then light from the open Heaven shall stream on our daily task, revealing the grains of gold, where yesterday seemed dust; a Hand shall sustain us, and daily burden seem light.'

(MRS. E. T. SYKES, Columbus.)

Our entire office force, thanks to Dr. Gunter, had the privilege of attending the S. S. and B. Y. P. U. Convention in Laurel. Our Miss Traylor and Dr. Gunter were there also. All got a great blessing from the wonderful meeting.

We now must every one turn our attention to the State W. M. U. meeting which convenes in Hattiesburg, April 12-14. Not only enlisted members of the W. M. U., but every Baptist woman, every young woman and girl, and every pastor that can attend should be there. Make your plans early; and though they may call for some sacrifices, be happy to answer the call. "I was glad when they said unto me, let us go up to the house of the Lord."

To Pastors, all over the State: Dear Brethren, won't you please see to it that your annual meeting is not set for this week including April 12-14? Won't you urge from pulpit and in private conversation your sisters to attend this Meeting? Won't you see to it that your church is represented at this meeting?

Our White Cross supplies are coming in rapidly; and we will ship the goods within a few days. Dollars called for by our Mrs. Henderson to defray shipping expenses are also coming in. Thanks to everybody for this kindness. Oxford Society has the honor of having sent the first package, the first dollar for having gone beyond their suggested quota.

We are thankful for the many fine reports from the Week of Prayer that are coming from societies over the State. These will be printed as we find space; also as we find time to recopy—for our dear sisters forget that we cannot turn in to the printer, articles written on both sides of the paper. We shall be so thankful if all will bear this in mind when they write.

Sister Secretary, you need not hasten to send in your fourth quarterly report before our State Meeting in April. But be sure and let us have it by April 30.

A tentative program of our State W. M. U. meeting will appear on this page next week. It is our privilege and pleasure to announce at this time that the following named brethren will speak at some time during the Meeting: Dr. W. F. Yarborough, Dr. R. J. Bateman, Dr. R. Gunter, Dr. E. N. Walne and Dr. T. L. Holcomb.

MISSION STUDY REPORT BLANKS.

All organizations will please send immediately to Miss Lackey or to me for "Mission Study Report Cards," and for a copy of the Catechism. Study the Catechism carefully, report your Mission Study accordingly, using these blanks.

Our Convention is almost upon us, and let us remember the aim for Mission Study this year is at least one mission study class in every Organization and an average of not less than ten certificates in each Organization.

At our State Meeting a "banner" will be awarded to the District Having Received the Greatest Number of Certificates During this Fiscal Year

—That is from April 5th to April 5th.

Certificates granted to our Colleges will not be included in the count, since we have not colleges in every District.

A great responsibility rests upon the Mission Study Leaders throughout the State. I believe the greatest need in our societies today is the enlistment of our membership in active service and it is through study we get our training for Christian living.

Mission Study Leaders, let's give Christian Education its rightful place in our lives. Have you studied the little book, "Training for Leadership"? What a wonderful storehouse of information it contains!

MRS. H. J. RAY,
State Mission Study Leader.

Dear Miss Lackey:

The Week of Prayer was splendidly observed in an all day meeting by the Starkville W. M. U., March 2nd.

These women had put so much study on their programs, and all hearts seemed to accord so beautifully with the spirit of the day, that one felt like exclaiming with Jacob: "This is none other but the house of God and this the gate of Heaven."

Mrs. Keene the W. M. U.'s sweet song bird gave us some soul-stirring messages through Gospel hymns.

Under the leadership of Mrs. Annie Williams this organization is doing a great work.

MRS. R. L. CARPENTER.

West Point W. M. U.

The annual rally of this Society was held on Monday afternoon, February 28th, in the home of Mrs. Will VanLandingham. An interesting program had been arranged, which included reports from the different Circles of W. M. U. and the two organizations fostered by it—Sunbeams and Y. W. A.'s. These reports were a revelation to those who had not been keeping in close touch with the work, and reflect wonderful credit on the leaders who have led the members into such wide fields of service—flowers to the sick, visits to strangers, help to the needy, letters of sympathy, money and supplies sent away to orphanages and hospitals, and in other ways responding to worthy calls.

There was also a graduating class of sixteen members who have completed the Mission Study Course.

There were seventy present with a contribution of sixty dollars. This money forms the beginning of a fund with which to purchase an electric motor for the pipe organ. Refreshments were served at the close of the program, when happy greetings were exchanged among the members new and old.

The Society is under renewed obligations to the hostess and president, Mrs. VanLandingham,

for her generous hospitality on this occasion; but further than that, for her wise leadership and her untiring efforts in bringing the W. M. U. into its broadest sphere of usefulness.

Corresponding Sec'y.

CONCERNING CHATTANOOGA.

Mrs. W. E. Brock, Ch. W. M. U. Press Com.

Are you coming to the Convention? If you have ever attended the Southern Baptist Convention you know that it is the greatest assembly of its kind in the world! You should come for the inspiration you will get. You will be a better workman for having come.

Chattanooga is such a beautiful and interesting place. The trip across the continent will be worth your while if you come just to enjoy the wonderful scenery. There is no more beautifully located place in the world than Chattanooga, and it is historically very interesting. The battle grounds are among the most famous in the history of the United States.

Make any effort, any sacrifice to come to the convention in May. If you want hotel reservation write Mr. Ike Merriam, c/o Chattanooga Boiler and Tank Co. If you prefer a private home write Mr. T. L. Landress, Hamilton Bank Building. If you need information of any kind write Mr. Chas. Hood, Mrs. H. D. Haffaker, 1017 E. Tenth St., is general chairman of the W. M. U. committees.

The following directions will be helpful to you, Hotel Patten, which has been chosen for headquarters, is on Georgia Avenue and 11th Street, one block away, on 9th and 11th Sts., is the Billy Sunday Tabernacle, where the Southern Baptist Convention sessions will be held, beginning on Thursday afternoon May 12.

On Thursday morning at 9:30, the Women's Missionary Union, will begin its two days' annual meeting sessions in the First Baptist Church, which is four blocks from the tabernacle and five from the Hotel Patten. It is on Georgia Avenue and Oak Street. The pastor is Rev. John W. Inzer. The Young People's Session will be held in this church on Friday and in it on Sunday morning, the 15th, the W. M. U. sermon will be preached.

Ten blocks from the First Baptist church is the Central Baptist Church where at 9:30 on Monday morning, May 16th, the W. M. U. Secretaries' and Field Workers' Council will begin its tenth all-day session.

Twenty-six committees, representing the women of the various Baptist churches of Chattanooga, are busily planning for the May meeting. They have arranged for registration on the mezzanine floor of Hotel Patten on Wednesday, May 11, and also at the First Baptist Church. The registration tables at the church will be in the first room of the basement, the entrance to which is on Oak Street. The information bureau will be at the foot of the basement steps. In the basement there will be the exhibits, the writing room, checking room, quiet and rest rooms and the nursery.

Don't Fall to Come!

RALLY.

Feb. 25th, the W. M. U. of Riverside Association held its 2nd rally with Shelby W. M. S. Eleven of our fifteen W. M. S.'s responded to roll call with "what we are doing for our young people" which showed that we are awakening to our duty and responsibility for the young people.

Miss Fannie Traylor made such a helpful and inspiring talk along this line. It was a much needed and greatly appreciated message.

Then she conducted a round table discussion, from which we gained valuable information about other phases of our work.

Mrs. I. P. Trotter, with her usual ease and instructive manner told us of the "Loyalty Campaign". All drank deep of its meaning to the Master's cause.

CARRIE J. BUTLER, Sec.

Thursday, March 17, 1921.

STATE S. S. AND B. Y. P. U. CONVENTION
(Continued from Page 1.)

leges singing the second stanza, with all joining in on the chorus and the singing of the last stanza together. J. E. Byrd led in the opening prayer.

A quartet composed of Messrs. Reynolds, Sellers, Keel and _____ sang "Nearer My God to Thee."

Upon request Mr. Sellers sang, "He Lifted Me," and then he and Mr. Reynolds being en-tered sang, "Hallelujah for the Cross." This was the last time they sang before the convention and all agreed that this was the best singing a convention in Mississippi ever heard.

Time was set aside for one minute testimonies of "How I enjoyed the convention." Then Dr. Mullins brought an interesting message of his tour of Europe and conditions there. His message was encouraging and exceedingly interesting. It was full of information relative to conditions over there and our opportunity and responsibility. His message will very likely be published in the Baptist Record and should be read by all.

The convention was again favored by a song from the Woman's College Choral Club and the meeting was then turned over to Dr. Scarborough who brought a stirring message relative to our 75 Million Campaign and the work being done. He said that we haven't time to fight, and that we must run but that we must do it together. "Our task is to change people's feelings about this matter." "What we need is a heroic spirit" for if we will sacrifice enough to do our duty and meet our pledges "what difference does it make in the line holds." The propaganda about the 75 Million Campaign being a failure is from our enemies who want us to fail and it is not founded on facts. From December to December we 17 million mark now.

have raised 16 million dollars and almost to the Thursday morning at 10 o'clock, after the song service and opening prayer by J. J. Mayfield. Mr. E. E. Lee spoke on "The Man who Delivers the Goods, or the Welcome Man," and here are some of his traits: (1) One who discovers early what he can and should do, (2) One who has a thorough preparation for doing what he is going to do in life, (3) One with perseverance and a sympathetic imagination. His speech was mostly for the young people and was of great practical value.

Dr. Crutcher spoke on the B. Y. P. U Social and showed how that we, being social by nature, and going to have social life some way, said that the young people are the hope of any church or country, should plan definitely for the social life and include it in our programs and budgets each year.

The B. Y. P. U. and the Bible was discussed by Mr. Hardy Jones.

The recommendations of the nomination committee was as follows:

J. L. Johnson, President; W. M. Bostick, Vice-President; Harry Smallwood, Vice-President; Miss Sallie Payne Morgan, Secretary-Treasurer.

Program Committee: J. E. Byrd, Chairman; A. A. Starkey, A. J. Wilds, Harry L. Watts, Eddie Campbell

Time—March 21, 22-23. Place—Meridian. The recommendation was adopted as read.

Dr. Scarborough brought his final message from the scripture: "He breathed on them, and saith unto them: Receive ye the Holy Spirit." "The secret of our power in public," said Dr. Scarborough, "is measured by nearness to Christ in rimate."

And to have power we must: (1) Live close to Him, (2) Surrender to Him and (3) Enthrone Him in our lives. Captain Spight announced the benediction.

Thursday afternoon Dr. Zeno Wall led the opening prayer after which the entire audience with hands joined sang, "Blest be the Tie that Binds."

J. F. Lowe of Hattiesburg, protested against any talk of curtailing the delegates to the convention and said that Hattiesburg wanted the convention just as soon as it could come there and that they wanted everybody who could to come.

Dr. Zeno Wall was cheered when he arose and announced to the convention that after four years of patient work the foundation for a Baptist church at Clinton had been laid.

Dr. Johnson retired and Vice-President Burns presided over the afternoon session.

Mr. E. E. Lee brought a message on the object of the B. Y. P. U., which he declared was to put into life the things that will make for the greatest spiritual power and development of our Baptist young people. This development comes as proper amount of exercise. That brings us to a result of eating the proper food and taking the question of where are we and the other young people getting their food, and what kind is it.

Mr. Lee then awarded the following B. Y. P. U. Banners:

(1) Best service B. Y. P. U. record—Baptist Orphanage.

(2) Best Junior B. Y. P. U. record—Brookhaven.

(3) Best record of Senior B. Y. P. U.'s of the colleges—Clinton.

(4) Best record of outside world—Hickory.

Mr. Wilds gave the report of the four leading Senior B. Y. P. U.'s of the state whose average were as follows:

(1) Baptist Orphanage	97 1/2 %
(2) West Laurel	86 1/4 %
(4) Columbia	65 1/2 %
(3) Pontotoc	83 %

The five Junior B. Y. P. U.'s having the highest general averages were:

(1) Brookhaven	97 1/2 %
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(5) Hickory	78 2/3 %

The convention was thrown open for brief expressions relative to B. Y. P. U. work. The following spoke: Bro. Moore, Mr. Johnson of Liberty; a lady from Logtown, student from Normal College, Miss Hollway of Ackerman, a gentleman from Picayune, Miss Goden from Oxford, J. S. Riser of Clinton.

Mrs. J. L. Johnson told a very inspiring story of a young Christian girl whom she had known very intimately. This young girl developed into a godly, unselfish, influential, devoted woman who gave her best and all to her church and home. She had a secret place of prayer and the secret of her life might well be attributed to her being conscious of the following motto: "Christ-like praying in secret, is the secret of Christ-like living in public." Mr. Reynolds closed the service with a solo.

The closing service, Thursday evening, began promptly at 7 p. m. with Mr. Curtis Hall leading the song service. L. G. Gates led the opening prayer. Special music was rendered by Miss Willard P. Pool and Mr. James Street, both of whom are student volunteers.

The Laurel City B. Y. P. U. gave an interesting Blue Print monthly program for city B. Y. P. U.'s. Mr. E. D. Hurst was leader and following is the program rendered:

PROGRAMME, LAUREL CITY B. Y. P. U.

March 10, 1921.

Leader—Mr. Hurst, E. D.

Opening Exercise

Song No. 147	Congregation
Song No. 249	Congregation
Invocation	

Business Session

Reading of Minutes—Union Reports	
The Starving Children of China Offering	
Miss Thyra Carter	

Programme

Subject: "Living in the New Kingdom"	
Song No. 120	Congregation
Prayer	L. G. Gates
Scripture Reading—John 3:1-7	Miss Estelle Tate
The New Day that Isaiah Saw	Miss Gladys Lewis
The King Proclaimed	James Edwards
The New Citizens	Leon Valentine
The Anointing	Miss Nannie Walker
Special Song—"At the Feet of Jesus"	Miss Mary Elizabeth Pack
The New Religion	Miss Hattie Huff
The Evangelist	Horace Headrick
The New City	Miss Bertha Brunson
Song No. 149—"The Crowning Day"	Congregation
Closing Prayer	W. T. Lowrey

The Committee on Resolutions submitted the following recommendations which were unanimously adopted:

Be it Resolved, That the Baptist State Sunday School and B. Y. P. U. Convention hereby express its entire approval of the work of the Near East Relief and assure the officers of that organization their unqualified approval and support in the campaign now being conducted.

Resolved, That we express our high appreciation and voice our hearty thanks to Pastor Gates, his noble church, the other pastors and churches, and the generous citizens of this lovely city for the cordiality, hospitality, and thoughtfulness evidenced by the unsurpassed manner in which they have cared for and entertained the delegates to this convention, also to the railroads for their favors, especially the Laurel Daily Leader and to Miss Nora Smith who has so faithfully and efficiently reported the proceedings and work of the convention.

Resolved, That we assure Doctors Mullins and Scarborough and Brother E. E. Lee of our inexpressible appreciation of the informing, inspiring and transforming messages, also our grateful thanks to Brother Reynolds, and to all who have contributed in speech, song, direction or otherwise to the success of this great meeting. Delegates All Delighted.

The delegates were unanimous in their decision that Laurel is "The City of Co-operation" for not only all the Baptists of Laurel but the entire city did all that could be done to make this convention the success it was.

Dr. Johnson, before introducing the last speaker of the convention, spoke eloquently of the hospitality of the Laurel people, conveyed our appreciation to them for what they had done and also to all those who had contributed to the success of the convention which was a direct contribution to the advancement of the Cause of Christ in our homeland and to be felt in foreign fields as soon as some of those who discovered their life's work go to their respective field of service under the leadership of God's Spirit.

Miss Ruby King, a member of Hickory Junior B. Y. P. U. sang, after which Mr. Lee spoke on "After the Convention What?" His scripture verse was, "We Come to Kadesh Barnea." This fact was driven home, we have an opportunity of service, at this convention we have seen that opportunity clearly and have received inspiration for it, and it now remains to us to make the best use of what God has given us as to let the opportunity pass, we are dealing with eternal souls and in this service is required the best, the cleanest and most devoted human instruments of any service. Those pledged to do their best for Christ was practically unanimous, especially was this true of the young people in attendance.

There were four very outstanding points of the Convention: (1) we must do more work, (2) we must do more effective work, (3) we stand together as one unit, and (4) we must be greater soul winners.

Thursday, March 17, 1921

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

AFTER THE CONVENTION

It will be absolutely impossible for us to live you the inspiration that one gets at one of our conventions such as the one we have just had at Laurel. We wish it were possible but it isn't and so all we can hope to do is to tell you a few things that we experienced last week. To begin with we had a regular flood Tuesday night and as it rained last year when we were at Newton, Mr. Lee said that if we ever have need for a rain, to invite the convention and it would be sure to rain. But the rain did not stop the people for they came by the hundreds. Wednesday and Thursday were ideal days. The sun shone bright and it was cool enough to be comfortable and we had a great time.

It is impossible for us to know how many were there. We know that the house was full for nearly every service and at night there were many who could not even find standing room in the church, and the church has a seating capacity of 2,000. Wednesday for dinner there were nearly eighteen hundred plates served, so you can begin to imagine how big a crowd we had.

The Laurel people have not misnamed their town when they call it "The City of Cooperation," for they certainly have proved that they are just that. The way they took care of the crowd was almost a miracle, and when the convention was over they had about one hundred large loaves of bread left over and many baskets of other foods that was untouched. Those of us that were there will never get through expressing our thanks and gratitude to them for the way they entertained us. As Mr. Kyzar said, we felt like spending the week-end. If ever they invite the convention again, they can count on us all coming back.

The conferences each morning were largely attended, each conference having a full attendance. The two B. Y. P. U. conferences led by Mr. Lee and Miss Kess were most profitable to those who attended them, and many expressions of new ideas and the determination to increase the efficiency of their home B. Y. P. U. were heard. Plans were discussed among the Junior leaders for the organization of a Junior Leaders League for the promotion of the Junior work in the State. All the leaders present thought that that would be the very thing to do so a committee was appointed, one from each district to think the matter over and report suggestions for such an organization. These suggestions will be carefully studied and each Junior leader in the state notified as to the final plans and program. We will be glad to have suggestions from any one else besides the appointed committee as to what we might be able to accomplish with such an organization. How we best go about organizing, etc. Let us hear from you.

Dr. Mullins and Dr. Scarborough with their messages lifted us up into the Holy of Holies. Close to the Master we were made to feel. The music seemed to be the best we had ever heard. Mr. Reynolds was at his best

and his solo's and special music that he arranged for were soul thrilling. My, how we enjoyed it and wanted him to just keep on.

We were fortunate in having Dr. Crutcher with us and worked him on the program to discuss the social life of the B. Y. P. U. Mr. Jones presented the work of the "Quizz Leader" in a most interesting way and let us to really see in a different light the possibilities of the work of this officer of the B. Y. P. U.

We are proud of the talent we have in our own state. Mr. Jones is a member of the Vicksburg church, Mr. Holcomb from Tupelo, Mr. Hughes from Bay Springs, Mr. Hightower from Hattiesburg, Mr. Carter from Newton, Mr. Beckett from Mt. Olive, Mr. Borum from Natchez, Dr. Johnson from Hattiesburg, Mr. Burne from Brookhaven. All of these had a part in the joint sessions of the program and stirred us with their messages.

You are interested in who got the banners. We gave four as announced. The Senior banner went to the Baptist Orphanage who maintained a general average of 97 for the year. The Junior banner went back to the Junior union of Brookhaven, their general average being 97 for the year. The ten leading unions for the year were: SENIORS: Baptist Orphanage, West Laurel Pontotoc, Columbia and Vicksburg First. JUNIORS: Brookhaven, Baptist Orphanage, Laurel First, Pontotoc and Hickory.

The union taking the banner for "Other work" was Hickory Juniors. The college taking the College Banner was Mississippi College, Clarke College being a close second.

The committee appointed to award the banners was made up of out of state men, Mr. Lee, Dr. Scarborough and Mr. Reynolds. When time was given for one minute talks from the floor there were many expressions of increased interest in the B. Y. P. U. work and many who said that their goal for this year was to be, "Come back with the banner next year."

The officers elected for next year were for President, Dr. J. L. Johnson, vice-presidents Mr. W. M. Bostick and Mr. Harry Smallwood, secretary Miss Sallie Paine Morgan.

Time for the next convention: Mar. 21-23, 1922. Place: Meridian.

If you have had your study course this week, be sure to have the examination, send in the names of all making seventy and over and tell us whether or not they want a diploma or seal as an award. Do not put the examination off. If you do you may never have it.

If you have not had your study course this week, plan to have it just as soon as it will be possible for you to have it. Get it off this first quarter if possible.

"I wouldn't be a fool if I were you!" "That's the only sensible thing you've said during this discussion. If you were I you certainly wouldn't be a fool."

East Miss. Dept.

The Convention at Laurel

The Sunday School and B. Y. P. U. Convention at Laurel, March 8-10, was a bumper meeting, 1600 messengers and more attended. Great!

From all parts of the State the Baptist folk came. There are some Baptists in Mississippi after all.

Pastor Gates and his splendid corps of assistants took care of the Convention in a wonderous way. It was the most systematically handled crowd I ever saw.

Dr. Gates' new \$100,000 church just completed, is a workshop indeed and served its purpose in caring for the 2500 people who crowded into its walls in a magnificent way.

Everybody got plenty to eat, a good place to sleep, plenty of good information and a hearty welcome. No "empty silos" left Laurel at the close of the Convention.

We go to Meridian 2,000 strong in 1922. Look out for a flood of Baptists Queen City of the East. We are coming.

There is but one E. E. Lee in the world and he was at Laurel during the convention.

Doctors Mullins and Scarborough filled every heart present to overflowing with great soul-stirring, spirit-filled messages. They could not be improved upon.

Mr. Lee truly said: "There is but one way to learn how to do a thing and that is do it."

Dr. Scarborough said: "There is no shelf for the evangelistic preacher. I care not how old he is. Without it, however, a church, a preacher or an individual will die and ought to die."

"The Winning of one soul to Christ is worth more than writing the Magna Charter of ten thousand worlds."—Dr. Scarborough.

Dr. Mullins said that the old negro defined fait thus: "Faith is listening to God, hearing what God says, obeying what God commands and asking no questions."

At the close of Dr. Mullins' great address on the "Student Volunteer" stood and said: "I am ready to go anywhere, do anything and be all things for Jesus." It was a great hour.

The four Baptist colleges of the state were well represented. The presidents of three of them were there. The Choral Club of Mississippi Woman's College sang for us. Mississippi College won the College B. Y. P. U. banner, but beat Clarke by only the fraction of a point. Lookout, big brother, our baby is on your trial.

The Senior Banner went to the Baptist Orphanage Union. Surely father and Mother Carter are fine children instructors and leaders. The Lord surely put them there.

The Junior banner went to Brookhaven again this year. Good, but don't let it stay too long in one place. Hickory brought away the "Other Work"

banner. Miss Wilma Gunn, the president, was happy.

Dr. Mullins, in his address on his European trip, said that the Baptist churches in that country "are the echo of the echo of the echo of the early New Testament churches," and that the greatest Baptist opportunity in the world is in Europe. Let us go in and possess it.

Dr. G. H. Crutcher told of the work of the Baptist Bible Institute at New Orleans. About 1,000 persons have been instructed in various ways this session. There are 200 in the regular course. The institution has been organized only three years and the Baptist population of that city has been doubled during that period. It is delivering the goods.

Dr. Mullins: "The world war did not prove that Christianity is a failure but it proved everything else, for Europe had everything else except genuine Christianity."

In urging the payment of the pledges to the campaign Dr. Scarborough answered those who claimed that the Baptists had fallen down on their collections. He said that in the first year \$16,851,100 were raised, which was practically one-fifth of all and more than one-fifth of the 75 million. This is fine and spurs us on to success this year. We can, we must and we will.

Dr. Scarborough: "It is a sin to be a little Baptist in this big age of big things."

E. E. Lee: "There is but one person in the world that is worse than a quitter, and that is the fellow who never starts."

Dr. R. L. Scarborough gave the following golden steps in receiving the Holy Ghost for power: 1. We should live close to God. Our programs must be made by Christ not by sin. 2. Consecration—"live the separate life." 3. Live a life surrendered to Christ. Take his blueprints of your life and follow it. This one great essential step, the key to power, is prayer. 4. Compassion for the lost and suffering. 6. The enthronement of Christ in the heart. The cross for the crucifixion of old self and the throne for Christ, and we are powerful in the proportion as self is crucified and Christ enthroned.

R. L. BRELAND.

Tenderfoot: "A donkey was tied to a rope six feet long, and eighteen feet away there was a bundle of hay, and the donkey wanted to get at the hay. How did he manage to?"

First Class Scout: "He gave up."

Tenderfoot: "Oh, no. He just walked up to the hay and ate it."

F. C. S.: "But you said it was tied to a rope six feet long."

Tenderfoot: "So it was. But you see, the rope wasn't tied to anything."

TOMATO PLANTS Variety Greater Baltimore. Prices by mail postpaid, 100 for 50c; 500 for \$1.50; 1,000 for \$2.50. By express not prepaid, 1,000 to 4,000 at \$2.00 per 1,000; 5,000 to 9,000 at \$1.75 per 1,000; 10,000 and over at \$1.50 per 1,000. **PORTO RICO POTATO PLANTS** and **Cabbage Plants** same prices as tomato plants. Plants packed in damp moss and guaranteed to arrive in good condition. Can ship at once. P. D. FULWOOD, Tifton, Ga.

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STATE S. S. AND B. Y. P. U. CONVENTION
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Song No. 120 Congregation

Prayer L. G. Gates

Scripture Reading—John 3:1-7 Miss Estelle Tate

The New Day that Isaiah Saw Miss Gladys Lewis

The King Proclaimed James Edwards

The New Citizens Leon Valentine

The Anointing Miss Nannie Walker

Special Song—"At the Feet of Jesus" Miss Mary Elizabeth Pack

The New Religion Miss Hattie Huff

The Evangelist Horace Headrick

The New City Miss Bertha Brunson

Song No. 149—"The Crowning Day" Congregation

Closing Prayer W. T. Lowrey

The Committee on Resolutions submitted the following recommendations which were unanimously adopted:

Be it Resolved, That the Baptist State Sunday School and B. Y. P. U. Convention hereby express its entire approval of the work of the Near East Relief and assure the officers of that organization their unqualified approval and support in the campaign now being conducted.

Resolved, That we express our high appreciation and voice our hearty thanks to Pastor Gates, his noble church, the other pastors and churches, and the generous citizens of this lovely city for the cordiality, hospitality, and thoughtfulness evidenced by the unsurpassed manner in which they have cared for and entertained the delegates to this convention, also to the railroads for their favors, especially the Laurel Daily Leader and to Miss Nora Smith who has so faithfully and efficiently reported the proceedings and work of the convention.

Resolved, That we assure Doctors Mullins and Scarborough and Brother E. E. Lee of our inexpressible appreciation of the informing, inspiring and transforming messages, also our grateful thanks to Brother Reynolds, and to all who have contributed in speech, song, direction or otherwise to the success of this great meeting. Delegates All Delighted.

The delegates were unanimous in their decision that Laurel is "The City of Co-operation" for not only all the Baptists of Laurel but the entire city did all that could be done to make this convention the success it was.

Dr. Johnson, before introducing the last speaker of the convention, spoke eloquently of the hospitality of the Laurel people, conveyed our appreciation to them for what they had done and also to all those who had contributed to the success of the convention which was a direct contribution to the advancement of the Cause of Christ in our homeland and to be felt in foreign fields as soon as some of those who discovered their life's work go to their respective field of service under the leadership of God's Spirit.

Miss Ruby King, a member of Hickory Junior B. Y. P. U. sang, after which Mr. Lee spoke on "After the Convention What?" His scripture verse was, "We Come to Kadesh Barnea." This fact was driven home, we have an opportunity of service, at this convention we have seen that opportunity clearly and have received inspiration for it, and it now remains to us to make the best use of what God has given us as to let the opportunity pass, we are dealing with eternal souls and in this service is required the best, the cleanest and most devoted human instruments of any service. Those pledged to do their best for Christ was practically unanimous, especially was this true of the young people in attendance.

There were four very outstanding points of the Convention: (1) we must do more work, (3) we must do more effective work, (3) we stand together as one unit, and (4) we must be greater soul winners.

Thursday, March 17, 1921

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

AFTER THE CONVENTION

It will be absolutely impossible for us to give you the inspiration that one gets at one of our conventions such as the one we have just had at Laurel. We wish it were possible but it isn't and so all we can hope to do is to tell you a few things that we experienced last week. To begin with we had a regular flood Tuesday night and as it rained last year when we were at Newton, Mr. Lee said that if we ever have need for a rain, to invite the convention and it would be sure to rain. But the rain did not stop the people for they came by the hundreds. Wednesday and Thursday were ideal days. The sun shone bright and it was cool enough to be comfortable and we had a great time.

It is impossible for us to know how many were there. We know that the house was full for nearly every service and at night there were many who could not even find standing room in the church, and the church has a seating capacity of 2,000. Wednesday for dinner there were nearly eighteen hundred plates served, so you can begin to imagine how big a crowd we had.

The Laurel people have not misnamed their town when they call it "The City of Cooperation," for they certainly have proved that they are just that. The way they took care of the crowd was almost a miracle, and when the convention was over they had about one hundred large loaves of bread left over and many baskets of other foods that was untouched. Those of us that were there will never get through expressing our thanks and gratitude to them for the way they entertained us. As Mr. Kyzar said, we felt like spending the week-end. If ever they invite the convention again, they can count on us all coming back.

The conferences each morning were largely attended, each conference having a full attendance. The two B. Y. P. U. conferences led by Mr. Lee and Miss Kees were most profitable to those who attended them, and many expressions of new ideas and the determination to increase the efficiency of their home B. Y. P. U. were heard. Plans were discussed among the Junior leaders for the organization of a Junior Leaders League for the promotion of the Junior work in the State. All the leaders present thought that that would be the very thing to do so a committee was appointed, one from each district to think the matter over and report suggestions for such an organization. These suggestions will be carefully studied and each Junior leader in the state notified as to the final plans and program. We will be glad to have suggestions from any one else besides the appointed committee as to what we might be able to accomplish with such an organization. How we best go about organizing, etc. Let us hear from you.

Dr. Mullins and Dr. Scarborough with their messages lifted us up into the Holy of Holies. Close to the Master we were made to feel. The music seemed to be the best we had ever heard. Mr. Reynolds was at his best

and his solo's and special music that he arranged for were soul thrilling. My, how we enjoyed it and wanted him to just keep on.

We were fortunate in having Dr. Crutcher with us and worked him on the program to discuss the social life of the B. Y. P. U. Mr. Jones presented the work of the "Quizz Leader" in a most interesting way and let us to really see in a different light the possibilities of the work of this officer of the B. Y. P. U.

We are proud of the talent we have in our own state. Mr. Jones is a member of the Vicksburg church, Mr. Holcomb from Tupelo, Mr. Hughes from Bay Springs, Mr. Hightower from Hattiesburg, Mr. Carter from Newton, Mr. Beckett from Mt. Olive, Mr. Borum from Natchez, Dr. Johnson from Hattiesburg, Mr. Burne from Brookhaven. All of these had a part in the joint sessions of the program and stirred us with their messages.

You are interested in who got the banners. We gave four as announced. The Senior banner went to the Baptist Orphanage who maintained a general average of 97 for the year. The Junior banner went back to the Junior union of Brookhaven, their general average being 97 for the year. The ten leading unions for the year were: SENIORS: Baptist Orphanage, West Laurel Pontotoc, Columbia and Vicksburg First. JUNIORS: Brookhaven, Baptist Orphanage, Laurel First, Pontotoc and Hickory.

The union taking the banner for "Other work" was Hickory Juniors. The college taking the College Banner was Mississippi College, Clarke College being a close second.

The committee appointed to award the banners was made up of out of state men, Mr. Lee, Dr. Scarborough and Mr. Reynolds. When time was given for one minute talks from the floor there were many expressions of increased interest in the B. Y. P. U. work and many who said that their goal for this year was to be, "Come home with the banner next year."

The officers elected for next year were for President, Dr. J. L. Johnson, vice-presidents Mr. W. M. Bostick and Mr. Harry Smallwood, secretary Miss Sallie Paine Morgan.

Time for the next convention: Mar. 21-23, 1922. Place: Meridian.

If you have had your study course this week, be sure to have the examination, send in the names of all making seventy and over and tell us whether or not they want a diploma or seal as an award. Do not put the examination off. If you do you may never have it.

If you have not had your study course this week, plan to have it just as soon as it will be possible for you to have it. Get it off this first quarter if possible.

"I wouldn't be a fool if I were you!" "That's the only sensible thing you've said during this discussion. If you were I you certainly wouldn't be a fool."

East Miss. Dept.

The Convention at Laurel

The Sunday School and B. Y. P. U. Convention at Laurel, March 8-10, was a bumper meeting, 1600 messengers and more attended. Great!

From all parts of the State the Baptist folk came. There are some Baptists in Mississippi after all.

Pastor Gates and his splendid corps of assistants took care of the Convention in a wonderous way. It was the most systematically handled crowd I ever saw.

Dr. Gates' new \$100,000 church just completed, is a workshop indeed and served its purpose in caring for the 2500 people who crowded into its walls in a magnificent way.

Everybody got plenty to eat, a good place to sleep, plenty of good information and a hearty welcome. No "empty silos" left Laurel at the close of the Convention.

We go to Meridian 2,000 strong in 1922. Look out for a flood of Baptists Queen City of the East. We are coming.

There is but one E. E. Lee in the world and he was at Laurel during the convention.

Doctors Mullins and Scarborough filled every heart present to overflowing with great soul-stirring, spirit-filled messages. They could not be improved upon.

Mr. Lee truly said: "There is but one way to learn how to do a thing and that is do it."

Dr. Scarborough said: "There is no shelf for the evangelistic preacher. I care not how old he is. Without it, however, a church, a preacher or an individual will die and ought to die."

"The Winning of one soul to Christ is worth more than writing the Magna Charter of ten thousand worlds."—Dr. Scarborough.

Dr. Mullins said that the old negro defined fait thus: "Faith is listening to God, hearing what God says, obeying what God commands and asking no questions."

At the close of Dr. Mullins' great address on the "Student Volunteer" stood and said: "I am ready to go anywhere, do anything and be all things for Jesus." It was a great hour.

The four Baptist colleges of the state were well represented. The presidents of three of them were there. The Choral Club of Mississippi Woman's College sang for us. Mississippi College won the College B. Y. P. U. banner, but beat Clarke by only the fraction of a point. Lookout, big brother, our baby is on your trial.

The Senior Banner went to the Baptist Orphanage Union. Surely father and Mother Carter are fine children instructors and leaders. The Lord surely put them there.

The Junior banner went to Brookhaven again this year. Good, but don't let it stay too long in one place. Hickory brought away the "Other Work"

banner. Miss Wilma Gunn, the president, was happy.

Dr. Mullins, in his address on his European trip, said that the Baptist churches in that country "are the echo of the echo of the early New Testament churches," and that the greatest Baptist opportunity in the world is in Europe. Let us go in and possess it.

Dr. G. H. Crutcher told of the work of the Baptist Bible Institute at New Orleans. About 1,000 persons have been instructed in various ways this session. There are 200 in the regular course. The institution has been organized only three years and the Baptist population of that city has been doubled during that period. It is delivering the goods.

Dr. Mullins: "The world war did not prove that Christianity is a failure but it proved everything else, for Europe had everything else except genuine Christianity."

In urging the payment of the pledges to the campaign Dr. Scarborough answered those who claimed that the Baptists had fallen down on their collections. He said that in the first year \$16,851,100 were raised, which was practically one-fifth of all and more than one-fifth of the 75 million. This is fine and spurs us on to success this year. We can, we must and we will.

Dr. Scarborough: "It is a sin to be a little Baptist in this big age of big things."

E. E. Lee: "There is but one person in the world that is worse than a quitter, and that is the fellow who never starts."

Dr. R. L. Scarborough gave the following golden steps in receiving the Holy Ghost for power: 1. We should live close to God. Our programs must be made by Christ not by sin. 2. Consecration—"live the separate life." 3. Live a life surrendered to Christ. Take his blueprints of your life and follow it. This one great essential step, the key to power, is prayer. 5. Compassion for the lost and suffering. 6. The enthronement of Christ in the heart. The cross for the crucifixion of old self and the throne for Christ, and we are powerful in the proportion as self is crucified and Christ enthroned.

R. L. BRELAND.

Tenderfoot: "A donkey was tied to a rope six feet long, and eighteen feet away there was a bundle of hay, and the donkey wanted to get at the hay. How did he manage to?"

First Class Scout: "He gave up."

Tenderfoot: "Oh, no. He just walked up to the hay and ate it."

F. C. S.: "But you said it was tied to a rope six feet long."

Tenderfoot: "So it was. But you see, the rope wasn't tied to anything."

TOMATO PLANTS Variety Greater Baltimore. Postpaid, 100 for 50c; 500 for \$1.50; 1,000 for \$2.50. By express not prepaid, 1,000 to 4,000 at \$2.00 per 1,000; 5,000 to 9,000 at \$1.75 per 1,000; 10,000 and over at \$1.50 per 1,000. **PORTO RICO POTATO PLANTS** and Cabbage Plants same prices as tomato plants. Plants packed in damp moss and guaranteed to arrive in good condition. Can ship at once. P. D. FULWOOD, Tifton, Ga.

SUNDAY SCHOOL LESSON
W. F. Yarborough, D.D.

MARCH 27, 1921

Christ's Plan for Christianizing the World.

Scripture Lesson—Matt. 28:1-10, 16-20.

After the Prince of Life had been slain by wicked hands of Joseph of Arimathea, a secret disciple, and Nicodemus, the same that came to Jesus by night, took his body and laid it away in Joseph's new tomb. The women took notice of where they laid him and prepared spices and ointment that they might anoint his body. They waited till after the Sabbath since they were under Jewish law and desired to conform to its requirements. By combining the Gospel accounts it seems certain that the woman came early on the first day of the week to the Saviour's tomb. There they found the angel who announced, "He is not here; for he is risen, even as he said." The faithfulness of the women, including Mary Magdalene and the other Mary, must have touched a tender spot in the heart of our Lord. He rewarded them by first appearing to them and by giving them the first commission to bear witness to his resurrection. Some writer has called attention to the fact that not one woman mentioned in the New Testament ever lifted her voice against the Son of God.

Matthew does not record any other of the Jerusalem appearances of the risen Lord but calls attention, both through the announcement of the angel and of Jesus to the woman, to the meeting in Galilee which he had foretold chapter 26:32. From the Gospel records we learn that he appeared several times on the day of his resurrection to disciples in and about Jerusalem. Matthew seems concerned with getting his great program for his kingdom inaugurated and so hastens to the appearance in Galilee where, possibly he gives his commission in its most striking form, certainly in its most comprehensive form. From this we get his plan for Christianizing the world.

The great claim underlying the plan—"all authority hath been given unto me in heaven and on earth." Here he calls attention to a gift from the Father which in some way was connected with his triumph over death. This statement in itself ought to have taken the minds of the disciples away from a purely temporal kingdom since his authority was co-extensive with heaven and earth. By his resurrection from the dead he was declared to be the Son of God with power, and here on the mountain in Galilee, possibly the same from which the Sermon on the Mount was spoken he announces the real power with which he gives commands and which will finally result in the kingdom of this world becoming his kingdom. As the Lord of Lords with unlimited authority he issues his mandates, yet how unlike the autocrats of earth!" Every kind of force, every kind of dominion is in his hands, and he will overturn, overturn, overturn, till the end be and he shall rule whose right it is. In the light of this claim, Jesus if he was no more than a man, is unworthy of our worship, but we know that it was in keeping with his deity

and we therefore fall joyously at his feet and crown him Lord of all. With such a King we take up our task with the assurance that he who gave the command will see us through. The kings and monarchs of earth shall see their crowns crumble and their thrones topple, but this King shall reign forever and ever.

The comprehensiveness of the plan—"All nations*** All things". We might have expected the Lord to give some word of comfort based on his assumption of this unlimited authority, but instead he bases on it an obligation. If he is Lord the first thing for his disciples to learn is that it is theirs to obey. His Kingdom is not yet established and they are to be his agents. His program is a witnessing program. When he said to the women "Go tell", he gave a suggestion of his policy. Every one who has seen him, whether by the natural eye or the eye of the heart, is to go tell, bear witness to the revelation which has come to him of the King in his beauty. He includes in the term "all nations" every tongue and kindred and tribe of earth till every lost son of Adam has heard the story of a crucified, risen and ascended Lord. He will not be satisfied till the whole creation is brought under subjection. He will have no rivals to the hearts of men. When the end shall have come none will be left to dispute his authority. In the meantime he means for his followers to get the news of his provision of grace to every nation of earth. "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Matt. 24:14.

The commission is threefold in its scope, (1) Make disciples (2) Baptize these disciples in the name of the Father, Son and Holy Ghost (3) Teach them to observe all things whatsoever I have commanded. In our effort to carry out the command today we include the making disciples and baptizing them under the term evangelization; the teaching them to observe, we call enlistment. We do well to note that none are to be baptized but those who have been made disciples. It is he that believeth who is to be baptized. No where in scripture can an instance be found of any individuals being baptized who had not first professed faith. In the light of plain scripture, he who makes such a claim must furnish the proof and it must rest upon something more than silence of scripture. To baptize a believer into the name of the Father, Son and Holy Ghost (Spirit), is to set forth in symbol the faith of the subject in the revelation of the trinity as concerned in the believer's redemption. This revelation has to do especially with work of the Son and so Paul says Romans 6:3 we were baptized into the death of Christ Jesus. We set forth our faith in the efficacy of his death as expressed in his burial and resurrection.

Baptists have been too well satisfied with this first part of the commission. We have been neglectful of the last part though there is an awakening among us as to this neglected part. Again when we have noticed it we have laid the emphasis on teaching the doctrine when the real meaning is to teach the baptized disciples to ob-

serve or do the commandments of the Lord. It is not so much teaching to believe as it is teaching to do. As Dr. Broadus says baptizing and teaching to do are concomitants of discipline.

The guarantee of the plan --- I am with you all the days, unto the end of the world. No commander ever started a campaign with so slender a prospect of success judged by worldly standards as did this newly risen King whose claim to universal sovereignty was so positively set forth. His disciples themselves did not have any adequate conception of their part in the program, but they would soon learn it under the tutelage of the Holy Spirit and as they should go forth witnessing for their King his presence would encourage and strengthen for the arduous task. He would enable them to be faithful under very trying conditions as for example when his martyr Stephen saw him standing ready to receive him. He promised no exemption from suffering but it would be a joy to suffer for him with his shining presence ever at hand. With his power and his presence with us surely we can do all things and go forth in the dauntless assurance that our cause is no forlorn hope. "Nay, in all these things we are more than conquerors through him that loved us."

We regretted to leave Clarksdale. There are many true and loyal Saints there—the Saviour's chosen ones, but God's providences indicated that we should go. Our permanent address is Paris, Tenn.

The last official act of this scribe as pastor of the Clarksdale church was the baptism of a splendid woman in the presence of a congregation of 700 people. This made 40 members received since the meeting of the Association in November, and no protracted meeting.

Rev. D. B. Moore has resigned the church at Star City, Ark., and accepted a call to Hazel Street Church, Pine Bluff. His work at Star City has been eminently successful.

"Diamond Dyes" Tell You How

A Child can Follow Directions
and get Perfect Results

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

A LEOPARD CANNOT CHANGE ITS SPOTS

Mr. Dodson, the "Liver Tone" Man, Tells the Treachery of Calomel.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for a few cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It can not be trusted any more than a leopard or a wild-cat. Take Dodson's Liver Tone which straightens you right up and makes you feel fine. Give it to the children because it is perfectly harmless and doesn't gripe.

STOP PIMPLES

Put an end to skin troubles and clear the complexion with TETTERINE. A pleasant and particularly effective salve used for years for all skin troubles. Soothing, pleasant antiseptic, healing. 6¢ at all druggists or from Shuprime Co., Savannah, Ga.



Profits in Cotton?

The answer is found in less cost per bale, which means growing twice as much cotton per acre. This cuts out nearly one-half the man and team labor.

The right kind and amount of fertilizer has often more than doubled the yield.

The Potash in the fertilizer counts.

It balances the food of the crop so that the well-fed plants resist the attacks of blight and other diseases, produce more bolls per plant, and hence more pounds per acre. Such plants do not shed their fruit badly. In this way

POTASH PAYS

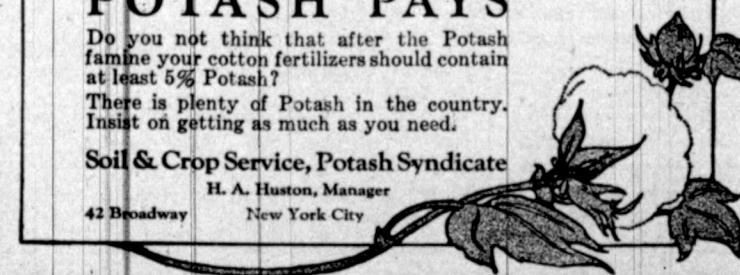
Do you not think that after the Potash famine your cotton fertilizers should contain at least 5% Potash?

There is plenty of Potash in the country. Insist on getting as much as you need.

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H. A. Huston, Manager

42 Broadway New York City



Thursday, March 17, 1921

THE BAPTIST RECORD

ELEVEN

A BLUE STORY.

Rev. John Anyone was a very sick man once a week on Mondays, and the disease was blues. It had come to a point where many of his parishioners bantered him about it. If he had not had a superabundance of God's grace he would have said and done a lot of things Mondays that a Christian minister should not do. His Monday morning prayer was usually filled with supplications for forbearance. This particular Monday morning, however, he had prayer for something else—for courage. Because, in the sleepless hours of the night—those dreadful Sunday night vigils with which every minister is familiar—he had diligently sought to determine the etiology of clerical Monday blues, and he arrived at certain very fine conclusions and determinations.

The first person he met as he started downtown was Mrs. Blank, one of his most prominent women members, looking bright and trim, on her way to the A and M station for the city to shop. She gave him a cheerful "Good morning," but added, "As blue as usual, Parson?" And then Mrs. Blank got a big surprise; for Parson Anyone, instead of shrinking up and answering with a silent, sad look, as beforetimes, delivered himself of this bold rejoinder, "Yes, I feel horrid, mean, ugly, fagged, nervous, and one reason for it is that you did not show yourself at church yesterday, and your Sunday school class had no teacher. Your daughter reported that you had a bad cold, but you were out for a long auto ride with the Dents Sunday afternoon, and to-day you seem all right, and—well, it gets my goat!" That shocked Mrs. Blank, but Parson Anyone did not care. He had prayed for courage that morning, and God was answering his prayer. Courage is sometimes spunk.

He had to go into the bank to draw some money, but hoped that he might not see the banker, his senior deacon. There he was unfortunately, and as usual invited Parson Anyone into his private office for a friendly chat. "You look rather peaked this morning, Parson; another blue Monday, hey?" Then the parson gave it to him, with all boldness: "Yes, deacon, I feel like the very devil!" Deacon Brand used such language himself quite commonly, but he jumped to hear the minister say the words—"I didn't sleep, and one reason why I didn't was because there yawned before me when I tried, nightmare fashion, that empty pew of yours down in front of the pulpit." The deacon and his family had gone to the Church of St. Somebody-or-other that Sunday evening to hear a famous quartet that was being featured there. The banker took his scolding sensibly, like the sensible man that he was, but after the minister had gone he ejaculated, "Gosh! but he's getting the nerve!" Yet it set him thinking.

Miss Box was president of the Woman's Missionary Society, and interested in many lines of religious work, and always spoken of as "very spiritual." Parson Anyone must needs stop at her home to leave a note with which his wife had entrusted him. As she stood in the doorway talking about the weather Miss Box remark-

ed solicitously, "You look worn, Pastor; aren't you feeling well? I suppose you had a hard day yesterday." There it was again! And again the minister's courage did not fail him. "Yesterday was hard enough, Sister Box, but about the hardest experience it brought me was on my way down to the church last night to see you climbing the stairs of that hall where the Wandering Apostles are holding forth. It spoiled my sermon to keep thinking that you were there instead of in your seat in your own church, and that was the third Sunday evening that you had neglected us for the Apostles."

In the same way he "spoke his mind out" to Mr. and Mrs. Holk whom he met in the post office and who had absented themselves from both the services of that Sunday because they had their house full of company; and to George Grying, one of his "promising young men", who had staid at home to make some needed repairs to his heater—"the only day I could do it"—he had really devoted most of the day to one Sunday paper and two cheap magazines; and to Mary Mayson, a pretty school girl and president of the young people's society, who was "ashamed to come," not having a cent for the collections. She had spent two dollars and seventy-five cents for the movies the week before.

The point of this little story is that when Parson Anyone got back home he felt very well satisfied with himself and entirely recovered from his attack of Monday blues. This is a true story, and your own minister will tell you a lot more just like it if you ask him.—Watchman Examiner.

ABOUT CHATTANOOGA.
(Frank E. Burkhalter.)

The writer has been requested by the Chattanooga brethren, constituting their committee on the entertainment of the Southern Baptist Convention, May 12-18, to make the announcement for them that while all the available accommodations at the Hotel Patton have been engaged, that others who wish hotel assignments can be taken care of at other nearby hotels, the Read, the Annex, the Park, the Grand and the Northern. The hotels have given the committee a guarantee that the rates will not be advanced during the Convention.

Citizens of Chattanooga, and especially the Baptists, have thrown open their homes for the entertainment of the Convention delegates and visitors, and are anxious to have the pleasure of a personal acquaintance with the visiting Baptists. In view of this offer of hospitality upon the part of the citizenship of Chattanooga the committee expresses the hope that those who are willing to do so shall accept entertainment in private homes. Accommodations in the homes will be provided at very reasonable rates, and in most instances the accommodations will be more comfortable than those given by the hotels, it is said. The committee wishes to assure the brethren everywhere that there is no need of fear about the ability of Chattanooga to comfortably care for every delegate and visitor who desires to attend the Convention. The auditorium where the Conven-

tion will be held has more than 6,000 numbered seats, is located in the heart of the city, is convenient to all the car lines, and the street car company has promised additional car service for handling the crowds. There are no ante-rooms or exhibit spaces in the auditorium where people can congregate and disturb the services and there will be no confusion from this source.

CLARKE COUNTY BAPTISTS.
To Members of Baptist Churches in Clarke County:

The Baptists of the Southern Baptist Convention put on a campaign to raise seventy-five million dollars in five years and raised ninety-two million in cash and subscriptions to be paid in five years.

Mississippi paid her one-fifth the first year. The total amount to be raised by Mississippi Baptists on the seventy-five million drive pledges for the year ending April 30th, 1921, based on our total subscription is \$850,000.00, and up to February 12th we raised \$254,321.93, leaving a balance to be raised by April 30th of \$595,678.07.

Where the money goes:

Foreign Missions \$216,750.00; Home Missions \$136,000.00; State Missions \$161,000.00; Christian Education \$253,000.00; Hospitals \$400,000.00;

Orphanage \$25,000.00; Ministerial relief \$11,900.00. These several Boards made up their budget relying on your pledges; should these pledges not be paid between now and April 30th, 1921 the Home and Foreign Mission Boards will have a debt on hand; the aged ministers will go hungry; the faces of orphans will be upturned for help; tears will be in the eyes of ministerial students in our colleges who must quit school unless funds are immediately provided. The Home Mission Board will be limited in its work throughout the south. The waiting millions across the seas that need the gospel; Missionaries of the Cross looking to us for support even in our own state. Hospital work will suffer.

Shall Clarke County Baptists fail and allow the cause of Christ to suffer? Shall we imperil the honor of our great denomination? This is a debt to God and He presses his children in ways unseen. It is better "Not to vow, than to vow and not pay."

W. H. PATTON,
Shubuta, Miss., Mar. 7, 1921.

OAKLAND AND SPRINGFIELD.

I am now very pleasantly located at Oakland. The reception and entertainment until our household goods arrived was all that an humble preacher and his family could desire. We are now in the pastor's home and everything is very pleasant indeed. The pounding by this church and Spring Hill started immediately after we got into the home and tho we have been here three weeks the showers are still falling until it has filled the pantry to overflowing with the very best of everything that is used in the dining department. I have never cast my lot with a more responsive or appreciative people. I have preached two Sundays at this place to large congregations. Fourteen accessions to the church by letter. This number does not include the pastor and his

family. We have here a nice brick church and a very nice and comfortable pastor's home. The work is well organized but there is plenty to be done yet. W. M. U. Sunday school, B. Y. P. U., Sunbeams and prayer meetings are all running smoothly. Well attended and doing good work. I find a bit of 75 Million enthusiasm but owing to the fact, the work has been without a pastor for some time, interest is not what it might be, nor what we are hoping and praying that it will be.

Spring Hill is a strong country church composed of the very best people, well organized and is only three miles from Oakland. They are in fellowship with each other and the co-operation and fellowship between that church and this gladdens the heart of the pastor and inspires him to give the very best service there is in him.

May the blessings of God ever be upon the Record and the Record family.

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THE VILLA COUNTRY.

(North Mexico.)

By Dr. T. B. Ray,

The northern part of Mexico, particularly the States of Chihuahua, Durango and Coahuila, may be termed the Villa Country. Pancho Villa has operated in these states principally and has been the most outstanding personality in them for the last ten years. Whatever the estimate one places upon him, one must recognize him as being a man of most unusual vigor and power. He has now retired to an immense ranch settled upon him by the Mexican Government and has promised to abandon the profession of Revolutionist and devote himself to civil pursuits. He is showing very commendable evidence of a serious purpose to carry out faithfully his compact with the Government. He has taken up farming on a vast scale. I was informed that one firm in San Antonio, Texas, has shipped to him 1,500 sets of harness for his teams. He is building a model town for housing his working people. The Conductor on a train who knows Villa well told me that Villa caught two of his employees stealing. He caused the men to be arrested. He said to them: "I have promised the Government to live an exemplary life and here you have done this thing to bring reproach on me. I will not tolerate it." He then ordered the men to be hanged. The order was quickly obeyed. This act

is in keeping with Villa's character. The traces of Villa are manifest everywhere and very varied. The only well-paved street in Juarez was concreted by him, while he had his seat of Government located in that place. His wife lies buried in a most beautiful mausoleum in Chihuahua and Chihuahua seems to be one of his favorite cities. The sight of miles and miles of freight cars gathered now at the Torreon Railroad repair shops and the twisted steel rails that one frequently sees lying along the Railroads bear impressive testimony to the tireless activity of this remarkable man.

Crowded Trains.

We pulled into Chihuahua at 10:30 at night after a ride of nine hours from Juarez. How crowded that train was! An experience of the pastor of the church at Chihuahua, who met us at the R. R. shops near the city and rode into town with us, illustrates how crowded the trains are. There had come down from Juarez a girl to enter our school in Chihuahua. She was in the second class coach. The pastor sought to find her. It took him about twenty minutes to squeeze himself through the crowd in the crowded car. After many protestations and some ill-feeling, he found his quest and helped to disembark. This was a fair sample of the crowd that packed the second-class and sometimes the first-class coaches almost to suffocation. The press is sometimes so great that the conductor will not attempt to pass

through the cars, but will go round them at the stations. One cannot help wondering where so many people are going.

Chihuahua.

We had a delightful visit in Chihuahua. It is a beautiful city of 40,000 people, the capital of the State. It is a busy center of trade and shows many evidences of the presence of business men from the United States. This influence of the U. S. is seen in most of the cities in the northern tier of the States of Mexico. Although Chihuahua is a very ancient city, having been founded in 1539, and has an old aqueduct, the sight of which sends your imagination back through the centuries, yet due to the Americaning influence, both in architecture and life, you feel yourself in a semi-foreign city.

We were aided in our efforts to see the city by Bro. Newberry, the presiding Elder of the Methodist church for this district, who drove us about the place in his car and showed us many courtesies. We saw here the first example of the adjustment which has taken place among a number of the denominations in Mexico. The Congregational Church of Chihuahua has been turned over to the Methodists and the Congregationalists have their work into another district. Many such shifts have taken place in Mexico, but the changes have taken place so recently, we cannot tell what the result will be. Of course our churches have not been a party to these church tradings.

It was good to see our splendid school property in Chihuahua. It occupies a whole city block. On it is one good school building, a good missionary residence and several native houses. It is capable of very promising expansion. It was founded by Bro. Newbrough in 1892. It was closed on account of the Revolution and was not reopened until last September when Bro. LeSueur and wife went to Chihuahua and started the work again. They have gathered a very respectable body of students and the prospects for a large attendance at the opening of the next session are very bright.

Our Baptist church in Chihuahua worships in the chapel of the school building and is very anxious to secure its own house in order that it may the better develop the work of the church. There is nearby a most desirable lot which we hope can be acquired. If this lot can be secured and a suitable church house placed on it, the church in Chihuahua would witness a very remarkable development. Bro. Lesueur is very hopeful about the church, as well as about the school. Under his leadership the prospects for our work in Chihuahua are distinctly encouraging.

Rough Riding.

We left Chihuahua at 10:30 at night, en route for Torreon, at which city we arrived on the following day at two o'clock. It was a rough ride, too. Don Pancho had paid his respects to this section of the Railroad numerous times and portions of it were so rough that we really had to struggle against seasickness and to exercise care in order to hold our-

selves in the upper berth.

Torreón is in a great irrigated agricultural region. The River Nazas comes down out of the State of Durango and spreads its waters over this fertile plain of forty by sixty miles. The river has no outlet, but gives its water for the enrichment of the country. It is a region of marvelous productiveness. Torreón is flanked by the city of Gomez Palacio, with a population of 13,000 and the city of Lerdo, with a population of 20,000. Torreón, itself, has a population of about 40,000. In these cities are many great smelters and factories. Torreón is about forty years old, with up-to-date business houses and a great business. It is called by many "The Chicago of North Mexico."

Torreón.

In Torreón we have a good church building, which faces on the main Plaza of the city, also a missionary residence on the same property. The church is prospering beautifully.

In another part of the city is located our school property which we originally secured for our Theological Training School. Here Brethren Watkins, Lacy and Cheavens did a notable work. The property occupies a large city block. On it is one very good school building and a missionary residence. There is ample room for all the buildings necessary to develop a great educational institution. This matter should receive immediate and sympathetic attention. On account of the Revolution, the Academy which was in operation, had to be suspended and during the last year only a day school was conducted. The Theological Department has been moved to Saltillo. Here we ought to develop an Academy of the first grade. It would exercise a very profound influence in Durango, Chihuahua and Coahuila States.

At seven o'clock the church came together in the neat little chapel to give a fiesta in our honor. The room was effectively decorated with very long palm leaves, so joined as to give the appearance of a row of arches along the side walls. A handsome lace curtain hung over the main entrance. The pastor, Josue Bautista, presided gracefully and made us feel at home. Bro. Marrs and I were called upon for speeches. Then several pastors spoke. They represented the San Pedro church which was recently erected a church building, through the assistance of our Mexican Church Building Fund. The pastor of the Gomez Palacio Church spoke and also represented Lerdo and some others.

An interesting feature was the formal presentation of an invitation by the B. Y. P. U. for us to remain over another night and attend a musical they had prepared in our honor.

The entire Society, of about fifty young people came forward and stood while their president urged in graceful fashion their cordial invitation. We could not accept because of our engagements and the young people retired to their seats after salutations.

When the services were over in the church, we retired to the patio in the rear, where the ladies served

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THE BAPTIST RECORD

THIRTEEN

a Mexican feast. The menu consisted of tortillas of two kinds,—the hot peppery variety, and one sweetened with sugar and dates. We were also served coffee. It was a sight to behold the quantities of tortillas that the crowd was able to dispose of. We had considerable amusement at our table at the expense of the good American Dr. Carr by piling on his plate all the shuck wrappers that came around the tortillas we ate. The tortilla has, as it basis, corn meal. It is placed in a cornshuck and boiled and is very delicious good. After this truly characteristic feast, the simplicity of which we would commend to the Ladies' Aid Societies in the U. S., when they serve refreshments, we pushed back from the tables and played games into which everybody entered with delight. I shall not forget the good fellowship of that evening with the saints at Torreon. It was hearty and joyous, filled with laughter like that of happy children.

In Madero Haunts.

Very early next morning, before the daylight had broken, Bro Marrs, Pastor Josue Bautista and I boarded the train for an all-day trip to Saltillo. The journey across the state of Coahuila was a very pleasant one. It required the whole day. We rode in a new day coach which had just recently arrived. It was an ocular demonstration of the fact that some progress is being made toward rehabilitating the Railroad service which had been so nearly destroyed by the Revolutionists. About midday we reached what might be called the Madero region. At Parras we saw the beautiful home owned by the Madero family. It was from this home that Francisco Madero went to start his Revolution against Diaz and, ultimately, to become President of Mexico. At this point and others along the Railway, we were in touch with the cities and towns that were worked very zealously by our early missionaries. Governor Madero, the uncle of Francisco, gave great encouragement to our early missionaries, particularly in their school. He lived in this same region and he helped more than one school into prosperity by his encouraging sympathy. He was also the active agent in securing for us the Girls' School property which we have used so long at Saltillo.

At Parras the conductor held the train for us until we could drive up town and take a photograph of our neat little church property. We also bought at Parras a unique Mexican dinner. We secured for a dollar and a half enough for the three of us to eat and, in addition to this, the twelve dishes in which the food was served. The novelty of eating that cold, but very hot dinner, was very interesting and satisfying as well.

The Conference at Saltillo.

We reached Saltillo at eight o'clock at night and were given a hearty welcome by Brethren Lacy, Neal and Trevino.

The chief occasion of our visit to Mexico was that we might be present at the Conference which the missionaries and native brethren desired to

hold for the purpose of considering the question of how the Mexicans could be brought into a closer relation to the administration of Baptist Missions in Mexico. Those present at the Conference were Alejandra Trevino, president of our Mexican Baptist Theological Seminary, Ernesto Barocio, of Monterey, Daniel S. Barocio, of Aguas Calientes, Andres Cazavas, of New Laredo, Josue Bautista, of Torreon, Missionaries A. B. Rudd of the Northern Board, Lacy Marrs and Neal, of the Southern Baptist Board, and Secretaries C. S. Detweiller of the American Baptist Home Mission Society, and T. B. Ray of the Foreign Mission Board, Southern Baptist Convention.

Bro. Alejandro Trevino was made president of the Conference. I can describe him best by saying that both in appearance and in characteristics, he is very strikingly like Dr. Z. T. Cody, of South Carolina. The Conference was a most delightful one. Perfect harmony and a deep spirit of prayer pervaded every session. The discussion took a wide range and the whole missionary work in Mexico was brought under review. It was discovered that there was the most cordial disposition on the part of those representing the work of the American Baptist Home Mission Society and the Foreign Mission Board,

Southern Baptist Convention, to pursue the Baptist work in Mexico hand in hand with great heartiness. Efforts were made to suggest plans which would insure harmonious operations in the future and also a more adequate occupancy of the needy fields of Mexico. If the suggestions that the Conference made are finally adopted by the two Boards and by the Mexican Baptist National Convention, the Mexican brethren will have a very much fuller share in directing the missionary operations. They will, perhaps, take over the editorship of the Mexican National Baptist paper and relate themselves very much more helpfully to both the evangelistic and school work to be carried forward. It was agreed to suggest that the Theological Seminary, now being conducted by the two Boards in Saltillo, be located permanently at Saltillo, and a Boys' School of the high grade to be developed alongside of it. It was also agreed to suggest that the Girls' School, which the two Boards propose to conduct cooperatively, be located in Mexico City. Suggestions were made as to the other auxiliary school to be founded in various parts of the Republic. Every one present felt that the Conference did much toward bringing about a more perfect understanding between the Boards and the Mexican constituency and if the plans suggested are carried out in the future, the work in Mexico will be advanced greatly along every line of endeavor.

Many delightful things occurred during the visit at Saltillo. It was a most genuine pleasure to worship with the friends of the First Baptist Church on Sunday morning. Josue Bautista, of Torreon, preached a helpful sermon in Spanish. At the night service I was called upon to preach and did so through Bro.

Trevino as interpreter. Large audiences were present at both services. We have a good church building at Saltillo, located on one of the leading public squares and it makes a very impressive appearance. It is now being repaired and will be very much more attractive. A vigorous congregation worships in it, which is now practically self-supporting, and will not only be self-supporting soon, but will assume a large share in evangelizing Mexico. This church was founded by Dr. W. D. Powell, in the very beginning of our missionary operations in Mexico.

In this same city was located that famous school known as the Madero Institute. The property which we secured years ago occupied a whole block and is a splendid building. It is at present, confiscated by the local government for school purposes and we have not been able to use it for several years. The prospects for settlement of our titles are quite good and we are hoping soon to have every difficulty out of the way. We will not conduct a Girls' School in the property again, but it will either be used for the Boys' School which we will conduct at Saltillo, or else be disposed of and other property secured in another section of the city.

How a Soldier Found

Jesus Christ.

The most promising institution in connection with the Baptist work in Mexico is the Mexican Baptist Theological Training School, located at Saltillo. Bro. Alejandro Trevino, the president, a native Mexican, is supported by the Northern Baptist Board, and Bro. G. H. Lacey, our missionary, represents the Southern Board. They have several native teachers helping them in the work of this school. There were 38 students in the institution when we were there. We took dinner at the seminary, as guests of the students, on Monday. After dinner the visitors were called upon to speak. Then Pres. Trevino asked the students to nominate two of their number to respond.

The one who spoke first was a very delightful speaker. He impressed us as being a man of more than ordinary force of character. I inquired about him and learned his interesting story.

About three years ago he was a Lieutenant in the Carranzista army and was located on the West Coast. Because of his lack of sympathy for the Carranza regime, he deserted and fled to Colima and kept in hiding. Some friends came to him and told him that officers were searching for him and that these officers were only a few blocks away. He hastened out in the opposite direction and as he passed along the street, the first open door he saw was that of our tened chapel. He entered the room and sat through the services.

The pastor read the words of John: "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up," and made comments upon that wonderful passage of scripture. The young man stayed behind to talk with the pastor. He asked about the book from which the pastor was reading. He was told it was the Bible.

He escaped and made his way to the City of Mexico, where when he visited

a Catholic church, the priest read the same passage he had heard in the Baptist church at Colima. He asked the priest about the Bible. The priest offered to sell him one but asked sixty pesos (about thirty dollars) for it. He went away disappointed because he was unable to purchase the book. As he passed along the street by the Methodist Publishing House, he saw in the window a book over which was lying a piece of paper, covering all the words on that page, except those containing the Sunday school lesson for that week. The words were those he had heard in the Baptist church at Colima and in the Catholic church at Mexico City. He entered the store and asked if he could purchase a Bible. He was shown one which was priced to him at two dollars. He was astonished and said, "Are you not mistaken?"

He remembered the large price the priest had asked him for the book. Being assured he could have the Bible for the price mentioned, he bought it.

As he went home, he passed the Baptist church and heard the service going on. He entered, heard the way of life explained and was converted. When he reached home and his family discovered the book in his possession and learned of his conversion, they told him that he must leave home or else give up his religion. He sought the Baptist pastor to ask his advice. The pastor took him into his own home.

Soon afterwards his family wrote to him to return home, but he replied that he would not do so unless they would allow him to read his Bible as he pleased and to speak of Jesus Christ to others at will. The family would not accept his conditions at first, but after about six weeks his mother wrote him to return home at his own terms. He returned with great joy. His witness was so effective that some of his own family have been converted and now he is studying for the ministry in our theological seminary at Saltillo.

We remained at Saltillo three days. I then departed in company with Bro. C. L. Neal for the country of the South, which I will write about in the next article under the caption, "The Indian Country."

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THE FORTUNE TELLER.

Sermon Preached at Carson and Bunker Hill Churches.

(A. D. Muse.)

I am going to speak in the perfect spirit of Christ. God forbid that I should say anything hurtful of any person. It has come to me that some of the best people of this community have been going to McComb City to the fortunetellers about things happening in your life. Some have gone to find lost articles, and stock, and money, and even members of your families. I censure no one for this. You have simply been caught in a great sin unawares.

I do not attack the fortune teller at McComb nor anywhere else. I do not know if they can tell fortunes. I have never tried them. I never will. Let us get some definitions before us. These are terms from the word which we shall need in the course of the sermon.

First: Soothsayer; One who foretells the future without inspiration.

Second: Witch; One who practices sorcery or enchantment.

Third: Necromancy; foretelling future events.

I read to you the twenty-eighth chapter of first Samuel. To my mind this is the saddest picture in literature. A more promising man than Saul never wore a crown nor wielded a scepter. A great young man, the first king of a great people, was Saul. He had the greatest Prime Minister any king ever had; Samuel, the prophet of God, was his counselor in all intricate problems. But all of this he has cast aside. He lived in perpetual rebellion to God. Finally, Samuel is dead, and the Lord would not hear Saul pray. "And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by urim, nor by prophet." Note that fact. And when he could not get the ear of God, he sought for a witch, one who practiced sorcery. Then too, note: He disguised himself. Again, note: He had previously had all the witches put to death. This was in keeping with God's law.

These four facts prove the sin of Saul's act in this matter.

The first fact proves the satanic origin of her powers to tell fortunes, or to commune with the dead. One of these three facts is Saul's own condemnation of his acts at this time.

Now let us go to the eighth chapter of the Acts. Here we have another case of Simon the Sorcerer; one who foretells the future without inspiration.

Now note two facts in this case.

First: When Simon saw that thru the laying on of the hands of the Apostles, the Holy Ghost fell upon them, he wanted to buy the power to bestow the Holy Ghost.

Second: Peter's reply. "Thy money perish with thee. Thou hast neither past nor lot in this matter. For thy heart is not right in the sight of God." These facts are proof of the satanic origin of his powers.

In the sixteenth chapter of the Acts, we have the conversion of the fortuneteller at Philippi.

Now note the facts in this case.

First: Pressed with an evil spirit.

Second: Paul cast the evil spirit out.

Third: She could tell no more fortunes.

The conclusion here is obvious. Her power was from the Devil.

Either, modern fortunetellers are of the Devil, or the days of inspiration have not closed.

The question is asked. Even if these get their power from the Devil, if I have lost money, or stock, or property, or what not, can there be any harm in going to the fortune teller?

Let God's Word answer.

Exodus 20:18. Thou shalt not suffer a witch to live.

Luk. 19:26. " --- neither shall ye use enchantment, nor observe times."

Lev't. 19:31. "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them."

Lev't. 20:27. "A man also, or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death. They shall stone them with stones."

Deu. 18:10-12. "There shall not be found among you any one that maketh his son or his daughter pass lations. Down under every law of tions, or an observer of the times, or a witch, or an enchanter, or a charmer, or a counselor with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord."

All God's laws have a twofold purpose.

First: To honor God and safeguard his dignity.

Second: To protect human society.

God's laws are not arbitrary regu-teller at McComb is in existence. God is the great holy purpose to protect human society and honor His name.

My final word is: When we turn away to seek counsel with these, we forfeit the blood bought privilege of prayer. We refuse the counsel of the Holy spirit of God.

Let me say, I am offering to The Baptist Record this synopsis of my sermon, The Fortuneteller, because, I never go into a community in South Mississippi that I do not find that some body is going to McComb to the fortuneteller.

I believe every preacher in the Southern part of the state ought to preach on it.

I have not discussed the genuineness of her work in my sermon. Neither do I intimate that I know the fortuneteller at McComb is in existence. Just give God's Word, and leave the rest of the Spirit of God.

Clinton, Miss.

BROTHER MARTIN BALL.

The going of Brother Ball from our state means that Miss. has lost one of her most efficient and faithful Ministers.

As a preacher he was among our best.

As a defender of the faith he had few equals.

As a soul winner he had unusual zeal and success.

As a church organizer and builder his works attest his ability.

As a promoter of Sunday School

and all denominational interest he was untiring and successful.

As a discoverer of men and women and winning them to consecration and responsible places in the church he was highly gifted.

Many years ago he went to the Baptist church at Winona and met a body of live men and women and with them he worked, preached, prayed and hundreds were brought into the church and a church house was built, the equal of most any in the state with the equipments, for the modern Sunday School and B. Y. P. U., and all church work. Surely he wrought well at Winona.

It seemed that just as he had finished his work at Winona, he was called to Clarksdale. Perhaps no place in the south needed a hard and tactful worker as did this place. He was equal to it. He loved hard work. He had some of the most choice men and women in the church and with them he went to work. And today there is one of the best churches in the state. It is well organized, with a graded and growing Sunday school and with large and growing crowds at church. He has just completed one of the best equipped, modern in every sense of the word, church houses in all the south land. It would do credit to any city we have.

His wife is his coworker and most of Miss. knows Mrs. Ball, her ability, both in the local church and in the denomination in the state. For several weeks the services at the church have attested his faithfulness to the gospel and his people as the crowds have come in large numbers and Baptisms have been as frequent as his services.

Now he volunteers to go to the Volunteer State to spend his last years. May they be rich in fellowship with God and his many friends. May Brother and Sister Ball be conscious of God's gracious presence throughout this life and then forever more.

God bless you Brother and Sister Ball.

In Christ,

W. R. COOPER.

"How do the Joneses seem to like their two-room kitchenette apartment?"

"Oh, they have no room for complaint."

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Canton, Ga.

Thursday, March 17, 1921

CAMPAIGNING IN TEXAS AND ARKANSAS.

By E. Y. Mullins.

At the request of the Conservation Commission of the 75 Million Campaign I have just completed a tour of Texas and Arkansas in the interest of the Campaign. Beginning at Beaumont, Texas, and making stops at Houston, Navasota, College Station, Bryan, Corsicana, Dallas, Longview, Marshall and Texarkana, I came on to Little Rock, where I spoke to the Laymen's Convention in Arkansas. From Little Rock I journeyed by sleeper to Fayetteville, where I addressed the State University, and then went to Fort Smith. From Fort Smith I returned to Little Rock and am now at Jonesboro, where I am writing this letter. From here I go to Osceola, if I can get a train connection in time to begin a schedule in Mississippi next week.

Perhaps the brethren will be interested in the impressions I have received of the morale and courage of the churches regarding the payment of Campaign pledges.

To begin with, the campaigner soon learns if he did not know before, that cotton has suffered a terrible slump in price. He soon learns in Arkansas that rice is much lower than it was a year ago. He hears echoes of the widespread complaint that business in general is in a trough of the sea. But he would be a man of very dull hearing if he learned only these things. If he listens closely he will hear a great deal more and if he looks with his eyes really open he will see a great deal more and what he sees and hears will fill him with fresh courage and hope.

One striking fact is the size of the congregation. The meetings were held at all sorts of hours, regular and irregular, at 10 a. m. or 11 a. m., or 12:30 p. m., on a week day and any and all hours on Sunday. But whatever the hour the crowds were present. At Navasota, Texas, it was 10 a. m. on Monday but the house was crowded. At Corsicana, my old home, there was a great audience at 10 a. m. Tuesday. At Marshall, where the meeting was at 12:30 p. m. Wednesday, the great auditorium was full of people. And so it was at other places where the meeting hour was more favorable. In every instance the pastor had advertised the meetings well. Neighboring pastors came with good representations from surrounding towns. Everywhere there was intense interest as I told the story of the European tour and the Baptist opening there. Our brethren responded with great eagerness to the plea for a great program in these new European fields.

In many churches a definite proposition of renewed commitment to the payment of the pledges was made. In every instance the response was made almost solidly by the entire congregation. Brethren Groner and Neal of Texas, each of whom was with me on a part of the Texas trip, and Brethren Jolly, the singer, and Riddle, the publicity man, who were with me all the way will bear me out in the above statements, and I think they all shared with the feeling of confidence awakened by what we saw and heard in Texas. At Houston Sunday afternoon we were at a great young peo-

ple's rally at the First Church, where many older people were present. When the vote was taken on the proposition to pay up in full the pledges to the Campaign fund, I should say not less than 95 per cent of the audience rose, and so it was at other places in both Texas and Arkansas.

I was sorry to miss the first day of the great layman's meeting at Little Rock, but arrived in time to catch the sleeper for Fayetteville after speaking at the night meeting. Dr. Scarborough had already spoken at 11 a. m. and left at once for another engagement after the night meeting.

I would like to tell more of the things of this tour but space forbids. I must sum up the chief impressions, however, for our encouragement:

1. The brethren generally realize that the payment of the current obligations to the fund of the 75 Million Campaign will be more difficult than they had anticipated.

2. But they also realize that, as in the past, so now, difficulties are made for no other purpose than to be overcome by men of faith.

3. The present slump in business is temporary and will soon give place to better conditions.

4. That we must not let the Lord's cause suffer because of temporary reverses. There are many signs of the presence of the sacrificial spirit among the brethren.

5. There is a deep realization of the fact that Southern Baptists are at a great testing place in their career. We provoked much criticism by our refusal to enter the Inter-Church Word Movement. Later we won the admiration of all by the success of our own Campaign. Later still we were generally praised for our foresight and wisdom when the Inter-Church Movement collapsed. Now the world is looking on to see whether we can complete what we began so well. Failure now would be disastrous beyond the power of words to express.

Southern Baptists have come to a new place of influence in the world. We must hold that place and we will do it by the help of God.

NEWS IN THE CIRCLE
(Martin Ball.)

Pastor J. R. Nutt, an ex-Mississippian, is now conducting a meeting in his church at Lufkin, Texas. J. L. Blenkinsop is leading the music. The church has made wonderful progress in the last two months.

Rev. C. C. Pugh, formerly pastor at Hazlehurst is leaving Ft. Valley, Ga. and has accepted a call to Williamsburg, Ky.

All Tennessee, and the Southern Baptist Convention, mourn the departure of Dr. Allen Fort to his heavenly home. He was accomplishing great things as pastor of the First church, Nashville, Tenn. He was buried from the First Church the last Sunday in February.

Rev. L. D. Summers, of Jonesboro, Ark. who is Financial Secretary of Jonesboro College, lately assisted in a series of meetings at Senath, Mo. There were 56 additions—46 by baptism.

He is meeting with good success in his work for the college.

Evangelist J. B. DeGarmo, of Tupelo, lately conducted a meeting at London, Ky. The meeting resulted in 130 additions. Singer S. M. Elsey conducted the music. Four Catholics were baptized.

From the Union meeting recently held in Blackwell, Okla., the First church received 156 members—116 by baptism. Evangelist James Rayburne of Kansas—a Presbyterian did the preaching. The Baptists seem to have gotten the best of that meeting.

Rev. Donald B. Allen, so well known in Miss., has moved from Cuero to Elgin, Texas.

Some of the papers are expressing a little nervousness and uneasiness about the meeting place of the Southern Convention next May. They do not want an experience such as we had last May in Washington. The Christian Index suggests that the Convention alternate between Atlanta, Ga., and Hot Springs, Ark. That is a good idea.

Secretary W. C. James, of the Educational Board, at Birmingham, Ala., was the principal speaker at the Louisville Seminary, on Missionary day.

Dr. J. B. Moody, 86 years old, has been called to the church at Oneida, Ky. Some of our young people would almost faint if such a thing were suggested. They want a man with not a gray hair in his head.

Rev. Sam P. Martin recently closed a great meeting at Middlesboro, Ky. There were 103 additions by baptism and three by letter. The entire community was stirred.

The Baptist the organ of the Northern Baptist, has secured the services as Editor of Rev. U. M. McGuire, who was editor of the Baptist Observer of Indiana. He is said to be a spicy writer.

Rev. J. D. Moore of North Carolina has been chosen Editor of the Baptist and Refector and has begun work. He is a brother of Dr. Hight C. Moore who has been editing the paper temporarily.

The calendar of the First Church, Greenville, S. C. says that the good women of the church gave during 1920 \$14,479.24. Dr. Geo. W. Quick is the aggressive pastor.

Several brethren have been nominated as President of the Southern Baptist Convention, to succeed Dr. J. B. Gambrell, Drs. Mullins, Landrum, and McDaniel. These are all good and great men, but we think Dr. John D. Mell, of Ga., is the logical man.

Dr. John A. Wray, of Monroe, N. C., was recently called to the pastorate of the Third Church, Owensboro, Ky. He has accepted and is now on the field.

Dr. W. D. Powell, of Louisville, Ky. recently assisted Pastor D. M. Lawson of Nowata, Okla., in a fine meeting. There were 43 additions to the church and \$771.00 collected for Foreign missions, and \$100.00 for Christian Education.

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EAST McCOMB.

Just closed at this church what we believe to have been one of the very best Bible Institutes that has been held anywhere in the country.

Dr. Lipsey's explanation of Galatians was so plain and so forceful that every one was not only instructed but was given a strong desire to follow more closely the Scriptures as they were unfolded. There was quite a number of ministers present from Pike and surrounding counties. The sermons that were delivered brought a blessing and an inspiration to all who heard them. Bro. Kyzar of Columbia was present and gave some fine talks on the Seventy-five Million Campaign which we believe will enable us to pay our pledges. The entire church in East McComb was greatly benefitted and our Pastor, W. A. Gill, seemed to have been lifted Heavenward.

While some of us think there is little room for improvement he thinks from now on he will be able to render better service to the people. Brother J. P. Clark who is Sunday School Superintendent says he has learned many things that will be helpful in the work of the Sunday School and he hopes thereby to be of greater usefulness to the entire community.

H. S. PAUMER.

ORDINATION.

On last fourth Sunday Bro. Henry Fortenberry, of Silver Creek, was ordained by Hepsibah Church, council being composed of Deacons from Monticello, Oakdale, Society Hill, Hepsibah, and Bro. J. J. Walker and the writer, J. O. Buckley.

Jesus in his prayers on earth made his first object—the glory of His Father.

Let us examine our prayers. Is it so with us too? In large measure, self-interest and self-will are the strongest motives urging us to pray. Our motives must be pure, so long as there are thoughts of personal advantage, such as acquiring the praise of men, our own comfort and pleasures and want to do the Master's work without any feeling of difficulty or self-sacrifice, it will be simply impossible to find out God's purpose concerning us.

It is only when the whole life, in all its parts is given up to God's glory that we can really pray to His glory too. How little have our lives and prayers been filled with the glory of God. How little have we lived in the likeness of the Son, and in sympathy with him—for God and His glory alone.

Let us go down on our knees and ask God to make us willing to surrender our whole life for His glory and He will not only make us willing but glad to surrender.

If we do the work of Jesus we must pray without ceasing. He set us that example and it is in prayer that the power for work is obtained.

Jesus has said, "If my words abide in you, ask whatsoever ye will, it shall be done unto you." To all who believe it and act upon it, he will make it literally true and when our prayers are not answered we may

know something is wrong in our life and prayers.

When there is but little prayer that can be answered, the Father is not glorified.

Let our daily prayer be: 'Lord teach us to pray.'

A Subscriber at Oakvale, Miss.

DIED.

On February 15 Bro. Whit Little of Pleasant Hill church, Simpson County after a short illness with pneumonia was called to his reward.

The Pastor, R. D. Stringer, conducted the burial services in the old church of which he was so long a member.

Rev. J. C. Buckley his life long friend and for many years his pastor assisted, speaking words of appreciation of Bro. Little and words of sympathy to bereaved.

Many colored people, both men and women stood about the door during the services waiting their time to see again the body before being laid away.

Besides a host of friends he leaves a devoted wife, sons and daughters to mourn his going.

GOOD MEETING.

On Feb. 25th we closed a good meeting in Flora, Miss. with fifty-three additions to the ch. fifty two of that number by profession of faith.

Four of the choicest young people of the community surrendered for special service.

The pastor, J. M. Metts is doing a great work.

There are some of the choicest spirits of the land in this church. It was a great joy to be with them.

God's blessings on church and people.

W. E. FARR,
Seminary Evangelist.

Ft. Worth, Texas.

Rev. J. T. Upton is succeeding well at Carrollton. Good congregations attend on his ministry. He has received several in the church since he went there. A class is studying the Convention Normal Manual. A protracted meeting is planned for June.

AN APPRECIATION.

If I were a Tennyson, a Poe, or a Longfellow, I would love to write an appreciation of T. T. Martin's poem on "Mississippi Hills."

Having known so favorably his grand father, Rev. M. T. Martin, once professor of Miss. College, and being a personal friend of his father Evangelist T. T. Martin of South-wide reputation, and the subject might influence me some. I am proud of the State Pride of every Mississippian. While it is true that Miss. has no mountains yet it is different from some other state some of whose hills are higher than any of their men, while in Miss. some of her men are higher than any of her hills.

While the whole poem is a literary product of high order, yet the last verse seems to me to be equal to anything I have ever read. Its sublimity of sentiment, loftiness of conception, beauty of expression and rhythmical music of poetical essence justly

entitles young I. T. Martin, Jr. to the high rank of Mississippi's Poetical Son.

The "Mississippi Hills" have remained here in everlasting silence waiting to be touched by the holy fire of genius as manifested by the pen of the Poet Martin.

GEO. W. KNIGHT.

BURYING OUR DEAD.

Compensation Deacon Sign Your Name.

A mixed caption you say—Yes but the article is a little mixed also. In issue of Jan. 27th, I wrote an article on Burying Our Dead, little thinking that it would provoke discussion, but some one writing in issue of Feb. 17, under caption of Compensation, takes my article as the basis of some very caustic criticisms on the ministers of the day. For my own sake I would not make reply to these insinuating remarks, but for the sake of my brethren in the ministry, and the cause which I love better than life, I call upon the writer of that article to come out in the open, acknowledge himself as the author, and I will answer his insinuations and charges to the best of my ability, and in the kindest possible spirit.

In issue of March the 3rd, one signing himself Deacon, and writing under caption, Get the Money for Burying Our Dead, presumes to review my article of Jan. 27th, but misses the very heart of my article and also indulging himself in some very harmful comments on the ministry of the day. Now if brother Deacon will own the authorship of his article I will, with all possible consideration for him and for his views, make the best defense I can for my brethren in the ministry.

In conclusion let me insist on signed articles, especially in matters of controversy. We want no ambush shooting among Baptists.

B. F. WHITTEN.
Coldwater, Miss.

The Pike County Baptist Associational Rally was held at Friendship Saturday Feb. 26.

The business session was presided over by Mrs. J. H. Aycock, our efficient Superintendent. Her last year's report shows an increase in every phase of the work. Through her efforts and work we have learned to lay hold upon God in prayer as never before. We have gained a new perception of the stewardship of personality and property but however efficient and faithful her work is she cannot do this work alone. If the work is done it must be done by the combined effort of the women all over the district.

There were many helpful and inspiring talks among them. Miss Lackey talked upon the "Loyalty Campaign." After hearing her talk we gained a broader world vision and a deeper sense of whom our neighbor is.

We should pray and study more and be willing to burden ourselves more than ever before for the extension of the Master's Kingdom.

After the morning session a delicious dinner was served by the ladies of Friendship church.

During the afternoon session

Mrs. Jenkins of Summit, Miss. demonstrated the White Cross work which was a great benefit to all present.

After a short business session the meeting adjourned, every one feeling that Friendship had proven herself an ideal hostess throughout the day and that they had gained many social and spiritual blessings.

COR. SEC.

A captain in the merchant marine who received much commendation for his wonderful courage and endurance during the war was asked to address a meeting in the West. Ex-President Taft spoke first and at considerable length, and when he had finished the audience rose, almost to a man, to leave the building. The chairman sprang to his feet, rushed to the edge of the platform, and called excitedly, "Come back and take your seats. Come back, every one of you! This man went through hell for us during the war, and it is up to us now to do the same for him."

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